THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 8. NEW-YORK, SATURDAY, MAY 12, 1832. WHOLE NUMBER, 60.

THE CHRISTIAN MINISTRY.

"Seemeth it but a small thing unto you, that the GOD of Israel hath separated you from the congregation of Israel, to bring you near to himself?"—*Numbers* xvi. 9.

FIRST Father of the holy seed,
If yet, invoked in hour of need,
Thou count me for thine own,
Not quite an outcast if I prove,
(Thou joy'st in miracles of love;)
Hear from thy mercy throne!

Upon thine altar's horn of gold
Help me to lay my trembling hold,
Though stain'd with Christian gore;
The blood of souls by thee redeem'd,
But, while I roved, or idly dream'd,
Lost to be found no more.

For oft, when summer leaves were bright,
And every flower was bathed in light,
In sunshine moments pass'd,
My wilful heart would burst away
From where the holy shadow lay,
Where Heaven my lot had cast.

I thought it scorn with thee to dwell,
A hermit in a silent cell,
While, gaily sweeping by,
Wild Fancy blew his bugle strain,
And marshall'd all his gallant train,
In the world's wondering eye.

I would have join'd him, but as oft
Thy whisper'd warnings, kind and soft,
My better soul confess'd:
"My servant! let the world alone—
Safe on the steps of JESUS' throne,
Be tranquil, and be bless'd.

"Seems it to thee a niggard hand
That nearest heaven has bid thee stand,
Her ark to touch and bear;
With incense of pure heart's desire
To heap the censer's sacred fire,
The snow-white ephod wear?"

Why should *we* crave the worldling's wreath,
On whom the Saviour deign'd to breathe,
To whom his keys were given;
Who lead the choir where angels meet,
With angels' food our brethren greet,
And pour the drink of heaven?

When sorrow all our heart would ask,
We need not shun our daily task
And hide ourselves for calm;
The herbs we seek to heal our wo,
Familiar by our pathway grow;
Our common air is balm.

Around each pure domestic shrine,
Bright flowers of Eden bloom and twine,
Our hearths are altars all;
The prayers of hungry souls and poor,
Like armed angels at the door,
Our unseen foes appal.

Alms all around, and hymns within—
What evil eye can entrance win,
Where guards like these abound?
If chance some heedless heart should roam,
Sure, thought of these will lure it home,
Ere lost in folly's round.

O joys, that sweetest in decay,
Fall not, like wither'd leaves, away,
But with the silent breath
Of violets drooping one by one,
Soon as their fragrant task is done,
Are wafted high in death!

KEBLE'S *Christian Year.*

REVIEW.

From the Christian Remembrancer.

The Christian Ministry, with an Inquiry into the Causes of its Inefficiency, and with an especial Reference to the Ministry of the Establishment. By the Rev. CHARLES BRIDGES, B. A., *Vicar of Old Newton, Suffolk.* Second Edition, corrected and enlarged. 12mo. Pp. xii. 626. London: Seeley & Burnside.

THE rapid multiplication of books—some good in their several departments, others inviting notice from their influence on the theological and religious world—must plead our apology with Mr. Bridges for not giving an earlier judgment on his very valuable work. Valuable indeed it is, as concentrating, in a small space, with much felicity of combination, and great vigor and originality of character, the separate pencils of divine rays which stream through numberless distinct treatises on the most important and responsible of professions. In "The Clergyman's Instructer," several excellent essays on this subject are presented to the reader in a compact and uniform shape; but, as they are kept distinct, the volume necessarily contains some repetitions.—"The Christian Ministry" has drawn largely from these and numerous other sources,

————apis Matinæ
More modoque
Grata carpentis thyma, per laborem
Plurimum;————

and has wrought the whole into a rich and polished texture, in which the various materials are skilfully and harmoniously blended without repetition or omission.

The work is divided into six parts: 1. A general View of the Subject; 2. Causes of the Want of Ministerial Success; 3. Causes of Inefficiency connected with Personal Character; 4. Public Work of the Ministry; 5. Pastoral Work of the Ministry; 6. Recollections of the Ministry. Each of these subjects is subdivided. The extent and minuteness of the work will preclude us from noticing all these subdivisions as much as we could wish; we must therefore content ourselves with giving our readers a succinct account of them.

Mr. Bridges has the courage to follow the apostle's example in "magnifying his office" in the face of modern liberalism; though he very distinctly discriminates between this and magnifying the persons of Christian ministers.

'The Divine original of the Christian Ministry has already opened a view of its dignity far above any earthly honor or elevation. The institution that was introduced into the world, and confirmed to the Church, with such solemn preparation—that is conversant with the interests, and intrusted with the charge, of immortal souls—that is ordained as the main instrument for the renovation of the world, and the building up of the Church—cannot be of inferior eminence. The office of "fellow-worker with GOD" would have been no mean honor to have conferred upon the archangel nearest the everlasting throne. It formed the calling, the work, and the delight of the Lord of glory, during the last years of his abode upon earth, and was established by himself as the standing ordinance in his own Church, and the medium of the revelation of his will to the end of time. Not that he "called his ministers," as the judicious Calvin has observed, "into the function of teaching, that, after they have brought the Church under, they may usurp to themselves the government, but that he may use their faithful diligence to associate the same to himself. This is a great and excellent thing for men to be set over the Church, that they may present the person of the Son of GOD." The dignity, however, of the sacred office belongs to a "kingdom that cometh not with observation"—"a kingdom not of this world." It is distinguished therefore not by the glitter of outward show, but by results connected with eternity, and productive in their present influence of happiness, far more solid and permanent than lies within the grasp of men to attain, or to communicate. It has been well remarked to be "the highest dignity, if not the greatest happiness, that human nature is capable of here in this vale below, to have the soul so far enlightened as to become the mirror, or conduit, or conveyer of GOD's truth to others." The right consideration, however, of this high elevation, so far from fostering a vain-glorious spirit, has a direct tendency to deepen self-abasement and reverence. Can we help recoiling from so exalted an office—from handling such high and holy things? What! We to convey life who ourselves are dead! We, so defiled, to administer a service so pure, so purifying! "Wo is me," said one of old, in contrasting this honor with his personal meanness, "for I am undone; for I am a man of unclean lips!" We cannot therefore think of this vast commission—this momentous trust, but as an act of bounty and most undeserved favor:—"Unto me, who am less than the least of all saints, is this grace given." "I thank CHRIST JESUS our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." '—Pp. 8–10.

Hence our author enters on the general qualifications for the ministerial office: habits of general study are recommended,—special study of the Scriptures enforced,—ministerial or professional prayer enlarged on. "Employment in the cure of souls," is by Mr. Bridges considered (most rightly, as we think,) not only the occupation, but also part of the education and training of a Clergyman. Every practical parish priest knows how much is to be learned in this way: and if the maxims of Hippocrates, after so many revolutions in nosological philosophy, still maintain credit in the medical schools, *because they were clinical observations*, it would seem to follow that some of the most valuable and permanent aids to the pastoral task may be collected from this practical study. The concluding observations of Part I. will reconduct the thoughts of our readers to Dr. Adams' Sermon on Theological Education, which we reviewed in 1830.

'Perhaps I may be allowed to remark, in connexion with the present subject, that a very rapid transition from the studies of the University to the services of the sanctuary, does not appear, in ordinary cases, desirable. At least where the studies have been vigorously pursued, surely some interval of active (not monastic) retirement is needed to escape into a short course of employment that would draw and maintain the mind in a more consecrated habit of action. The schools of Plato and Newton will discipline the mind into most useful ministerial habits, and furnish it with many important lessons of instruction. But their influence upon the general character is far too remote for immediate practical purposes. They supply no direct materials, whether of observation or of experience, for the contemplated work. A system of probationary exercise upon a spiritual basis, preparatory to Ordination, would be a most desirable appendage to our National Establishment. In defect of this advantage, an interval more or less protracted, according to circumstances, and spent in inspection or initiation into the routine of the Christian ministry under the superintendence of a judicious and experienced Pastor, might prove a commencing era of ministerial fruitfulness. Opportunities would be afforded of learning, which is the best preparation for teaching. Converse with experienced and exercised Christians would offer many advantages. The habit of religious conversation would be maintained with perhaps more enlargement to the mind even than private study, and much would be acquired in this field of observation and incipient engagements, which no other medium could adequately supply.

'If the writer should be considered to have spoken upon this subject with decision, it is because he can speak from experience. It was from this source that he derived his first rudiments of the Christian ministry. From a temporary residence in a country village, and from the initiation into the subsidiary departments of the work by the affectionate care of a venerable relative, he conceives himself to have gained his first interest in this hallowed and blessed work, and sufficient insight into its diversified character and solemn obligations to acknowledge a debt to the end of his course.'—Pp. 90, 91.

In investigating the causes of the want of ministerial success, Mr. Bridges assigns "the withholding of divine influence"—"the enmity of the natural heart"—"the power of Satan,"—"local hindrances"—"the want of a divine call." That the first of these is the natural effect of indifference in Clergy and Laity, is a truth which ought to impress both parties with an earnest and cooperative zeal to resist the influences of the two next stated. As regards the importance of returning a *sincere* answer to the Bishop's ordination question, there can be but one opinion; but we would willingly believe this fearful sin of "lying to the HOLY GHOST," is less frequent than Mr. Bridges has imagined. If it be not, "the salt has lost his savor" indeed. No harm can be done by the most repeated self-examination on the part of probationers for the Christian ministry; but to lay down a system of rules whereby the candidate may know whether he is called by the HOLY GHOST, (which Mr. Bridges has done,) is harsh and arbitrary. Many young men who might prove ornaments to the ministry, and whose very sensibility on the point of conscience is argument of their competency, might be deterred by so minute an ordeal. Sincerity appears to be the main point: let a man examine into this as much as he will, with as much prayer and self-scrutiny as he can. But, this being ascertained, let him "stir up the gift that is in him," and he may humbly hope for the divine blessing. Indeed, in this division of his subject, (as in some others,) Mr. Bridges does not satisfy us. As we could not substantiate our allegation without very considerable extracts, our readers must take it on our credit that our author sometimes almost takes the position of Wesley, that those who have not the inward call are no ministers, however ordained; an affirmation which would negative our Twenty-sixth Article, invalidate ordinances and sacraments, and justify the flock in deserting the pastor; and, when it is considered that the criteria of the inward call are so liable to the mistakes of ignorance, and perversions of enthusiasm, would disseminate error incalculably.

The third part (on the minister's personal character) is, in most respects, an exceedingly valuable concentration of advice on this important portion of the general subject. As we are compelled, however, from the brevity of our limits, to postpone the further consideration of this work to another opportunity, we will here advertise our readers that, with all its real excellence, it contains many views on Christianity and the Church which we cannot approve.

VARIETIES.

THE LORD HELPETH MAN AND BEAST.

DURING his march to conquer the world, Alexander the Macedonian, came to a people in Africa, who dwelt in a remote and secluded corner in peaceful huts, and knew neither war nor conqueror. They led him to the hut of their chief, who received him hospitably, and placed before him golden dates, golden figs, and bread of gold. Do you eat gold in this country? said Alexander. I take it for granted (replied the chief,) that thou wert able to find eatable food in thine own country. For what reason, then, art thou come among us? Your gold has not tempted me hither, said Alexander, but I would willingly become acquainted with your manners and customs. So be it, rejoined the other, sojourn among us as long as it pleaseth thee. At the close of this conversation, two citizens entered as into their court of justice. The plaintiff said, I bought of this man a piece of land, and as I was making a deep drain through it I found a treasure. This is not mine, for I only bargained for the land, and not for any treasure that might be concealed beneath it: and yet the former owner of the land will not receive it. The defendant answered—I hope I have a conscience as well as my fellow-citizen. I sold him the land with all its contingent, as well as existing advantages, and consequently the treasure inclusively.

The chief, who was at the same time their supreme judge, recapitulated their words, in order that the parties might see whether or no he understood them aright. Then after some reflection, said: Thou hast a son, friend, I believe? Yes! And thou (addressing the other) a daughter? Yes! Well, then, let thy son marry *thy* daughter, and bestow the treasure on the young couple for their marriage portion. Alexander seemed surprised and perplexed. Think you my sentence unjust? the chief asked him—O no, replied Alexander, but it astonishes me. And how, then, rejoined the chief, would the case have been decided in your country? To confess the truth, said Alexander, we should have taken both parties into custody, and have seized the treasure for the king's use. For the king's use! exclaimed the chief, now in his turn astonished. Does the sun shine on that country?—O yes! Does it rain there?—Assuredly. Wonderful! but are there tame animals in the country that live on the grass and green herbs? Very many, and of many kinds.—Aye, that must be the cause, said the chief: for the sake of those innocent animals the all-gracious Being continues to let the sun shine and the rain drop down on your country.—*Coleridge's Friend.*

CONTENTIOUS THEOLOGY.

IT becometh not men of learning and gravity to make much babbling and brawling about bare words, so that we agree in the very substance and effect of the matter. For, to brawl about words is the property of sophisters, and such as mean deceit and subtilty, which delight in the debate and dissension of the world, and in the miserable state of the Church; and not of them which seek the glory of CHRIST, and should study for the unity and quietness of the Church.

Wherefore we contend not about words and titles, but about high and earnest matters. CHRIST saith, 'Blessed be the peace-makers, for they shall be called the sons of GOD.' And Paul, writing unto Timothy, commanded bishops to avoid brawling and contention about words, which be profitable to nothing but the subversion and destruction of the hearers; and monisheth him specially, that he should resist with the Scriptures when any man disputeth with him of the faith; and addeth a cause, where he saith, 'Doing this, thou shalt preserve both thyself, and also them which hear thee.' Now if ye will follow these counsellors, CHRIST and Paul, all contention and brawling about words must be set apart, and ye must stablish a godly and a perfect unity and concord out of the Scripture.—*Cranmer.*

We have uniformly observed that those congregations which have been the most unsettled, and among whom errors and novelties have found the most assailable subjects, have been those in which the pastor, with perhaps the best intentions, has involuntarily excited a spirit of prurient curiosity to inquire into the merits or demerits of every new and exciting speculation. As well might a parent, forgetting that terror is more powerful than reason, set a child to read the Mysteries of Udolpho, in order to fortify his mind against ghost stories; or an artist direct his pupil to study every new caricature, in order to make him in love with Michael Angelo and Raphael; as a clergyman think to build up his flock in sound doctrine and vital godliness, by keeping them in a perpetual ferment, even for the laudable purpose of refutation, in regard to every novelty of error. It might be a worthy theme of discussion by our correspondents to inquire whether the injunction, "Prove all things," in order to "hold fast that which is good," ought to be construed in the way in which many wavering Christians seem to interpret it, as if they were bound to disentangle the knotted yarn of every absurdity, and to rake into every receptacle of mud and feculence, in order that they may be the better able to give a reason for the hope that is in them. "I am not inclined," says a foolish child in her teens, "to follow all that I hear is going on at Mr. Irving's church; but I think it my duty candidly to inquire into the matter, and to go and hear for myself, that I may not be guilty of judging without due examination; you know we are commanded to prove all things." We wish that foolish children were the only persons who thus argue. It is not without reason that the word of GOD says so much of walking in the old paths, and not being carried about with every wind of doctrine.—*Christian Observer.*

ALMOST RELIGION.

THERE is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunctions sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performes all the functions of repentance of sin except forsaking it. It has every thing of devotion except the stability, and gives every thing to religion except the heart. This is a religion of times, events, and circumstances; it is brought into play by accidents, and dwindles away with the occasion which called it out. Festivals, and fasts, which occur but seldom, are much observed, and it is to be feared, *because* they occur but seldom; while the great festival which comes every week, comes too often to be respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again when recovery approaches. If they die, they are placed by their admirers in the Saint's Calendar; if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.—*Hannah More.*

New-York Observer.

GENUINE LOVE TO GOD.

A great deal of that love which mankind exercise toward one another, has not for its object any thing that enters into the constitution of man's real character, but those things which may be called its appendages: consequently, this love is as precarious, as are these appendages. Hence it is, that the person who is reduced to poverty and rags, and whose liberality ceases to clothe the naked, and feed the hungry, and upon whose visage death has enstamped his ghastly image, ceases to be an object of love to many, whilst that which constitutes his real character has undergone no change.

Now it is to be feared, that the love which many exercise toward their Maker, has for its object, not that which constitutes His true character, but something, which, if kept out of view in contemplating the Divine Being, would not detract from his excellencies in the estimation of holy angels.

That person who beholds no excellencies in the character of his Maker, abstractly considered from any favors he has received, or which he may hereafter receive from Him, has abundant reason to fear, that he is an utter stranger to vital piety.—*Christian Index.*

PRAYER.

OUR Master himself prayed for us; because though himself no sinner, yet he bore our sins. And if he labored and watched on account of us, and of our sins, how much more should we be urgent in prayer? brethren, let us first entreat our Lord himself, and then through him we may obtain favor with GOD the FATHER. The Father himself corrects and takes care of us in the midst of all pressures, *provided* we remain firm in the faith, and stick close to his Christ; as it is written, "Who shall separate us from the love of CHRIST? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" None of these things can separate believers; nothing can pluck away those who adhere closely to his body and blood.

Prayer is not a smooth expression, or a well-contrived form of words; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting.—The motion of the heart god-wards, holy and divine affection, makes prayer real and lively, and acceptable to the living GOD, to whom it is presented; the pouring out of thy heart to him who made it, and therefore hears it, and understands what it speaks, and how it is moved and affected on calling on him. It is not the gilded paper and good writing of a petition, that prevails with a king, but the moving sense of it.—And to that King who discerns the heart, heart-sense is the sense of all, and that which only he regards. He listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it.

LEIGHTON. *N. Y. Observer.*

DOCTRINAL.

BAPTISM.

THERE is, doubtless, (and I wish the avowal of it to be distinctly noticed,) a great change effected in baptism. But it is a change of state, and not of nature. By baptism a person is admitted into covenant with GOD, and obtains a title to all the blessings of the Christian covenant, exactly as a Jew by circumcision became entitled to all the blessings of the Jewish covenant. St. Paul says, 'To them, as Israelites,' (who have been admitted into covenant with GOD by circumcision.) to them 'pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of GOD, and the promises.' But were they, therefore, renewed, and sanctified, and saved? Surely not: for the apostle appealed to GOD, that, notwithstanding their title to these blessings, he had 'great heaviness and continual sorrow in his heart' on their account. So, then, it is with those who have been baptized: they have a title to all the blessings of salvation; a title which, in an unbaptized state, they did not possess. But the actual possession of those blessings can only be obtained by the exercise of faith in CHRIST for the justification of their souls, and by the influence of the HOLY SPIRIT for their restoration to the divine image. To regard it in any other view, is to assimilate it to the extreme unction of the Papists, and to lead men into the most fatal error.—*Rev. C. Simeon.*

INDWELLING OF THE SPIRIT.

THE SPIRIT of GOD is promised to us, to dwell in us as in his temple; for we are to be 'the habitation of GOD through the Spirit;' and he is further to operate in us effectually for all the ends and purposes of our salvation, producing in us all 'the fruits of goodness, and righteousness, and truth.' His motions may not unfitly be compared with the operations of the soul in the human body. Without the soul, the body cannot perform any vital function whatever: but when that spiritual inhabitant is present with us, and discharges its proper offices, we show, by the various exercises of our mind and body, that it really dwelleth in us. Now the SPIRIT of GOD performs in the soul an office somewhat analogous to this. The soul by itself has respect only to things visible and temporal; but when filled by the SPIRIT of GOD, it occupies itself about things invisible and eternal. And precisely as the body needs the presence and operation of the soul for the discharge of its offices in relation to this world, so does the soul need the influences of the HOLY SPIRIT for the discharge of its duties in reference to the world to come.—*Ibid.*

GROWTH IN GRACE.

IN tracing the origin and progress of religion in the human soul, it is impossible to reduce it to a series of precise and invariable operations, and to allot to each of our faculties and powers its definite share in the general process. It seems, indeed, to be the ordinary course of the HOLY SPIRIT, in his agency on the heart and mind of man, first to illuminate and convince—then to convert—then to sanctify; or, in other words, first to lead men to a perception of their natural condition, and of the character of the Gospel; to teach them their sinfulness and spiritual inability; and to pour into their hearts the grace of contrition and penitence; then to guide them, as conscious transgressors, to the great sacrifice of Calvary, to repose by faith in the death and merits of the Saviour alone for pardon and acceptance with GOD; and then to bestow upon them that peace which accompanies a true and lively faith—to sanctify them by his gracious influences—and to render them fruitful in every good word and work, as becometh those who being bought with a price, are not their own, but are bound in point of duty, and are also anxious in conformity with their renewed nature, to live no longer unto themselves, but unto Him who loved them, and gave himself for them. But the successive stages of this spiritual process do not always follow each other in the strict order assigned to them by artificial systems of theology. Sometimes the understanding, sometimes the will, sometimes the affections, seem to take the lead. The graces of love, joy, faith, zeal, humility, vigilance, knowledge, though co-existing in the heart of every true Christian, do not always unite in equal proportions, or follow each other at accurately defined intervals. They mutually act and re-act, augmenting each other by their reciprocal influence; so that what was originally an effect, becemes in its turn a cause, and gives birth to new causes and effects in perpetual succession.

These remarks apply in an especial manner to the three Christian graces of knowledge, faith, and obedience. Strictly speaking, there must be some degree of knowledge before there can be faith: 'he that cometh to GOD, must first know that he exists, and that he is a rewarder of them that diligently seek him.' There must also be faith before there can be genuine obedience; for faith is the only true source of Christian virtue. Yet, on the other hand, our Lord teaches us, that 'if any man will do the will of GOD'—that is, will commence a course of humble and ingenuous obedience—'he shall know of the doctrine:' his practical attention to duty shall prove the harbinger of new accessions of spiritual information: and not of information only, but of faith also; for the Scriptures accurately trace up the want of faith to a moral as well as merely mental obliquity: they speak of 'an evil *heart* of unbelief'—an expression which, however peculiar it may seem, will, upon investigation, be found perfectly philosophical, and consistent with the phenomena of daily fact and experience.—*Christian Observer.*

OFFICES OF THE CHURCH.

From the (Boston) Gospel Advocate for April 1822.

DAILY PUBLIC WORSHIP.

"Every day will I bless thee, and I will praise thy name for ever and ever."—*Ps.* cxlv. 2.

THE temple service, by the divine command, was a daily service; it was attended by the devout and pious worshippers of GOD under the law; by our Saviour while he was on earth, and by his disciples after he had left them, until the destruction of the commonwealth. From the Jewish Church the practice passed into the Christian; it was usual with the first Christians, not only to meet for daily prayer, but also to receive the communion daily, the petition in the Lord's prayer, "Give us this day our daily bread," being understood as involving the request, that they might every day receive the Lord's supper. The practice was continued, in every part of the Church, till the Reformation; since that event, most of the reformed Churches retain it; it exists in the Church of England; and the only reason which can be assigned for its discontinuance here, has arisen from the unhappy disputes which have so distracted the Christian community.

The practice of daily public worship, is one of the highest utility; it promotes the habit of prayer, which is so necessary to the formation of the Christian character; it produces an intimate knowledge of the holy Scriptures, which, as we are assured by the apostle, are able to make us wise unto salvation; it is a continual preparation for the more solemn discharge of our duties on the Lord's day, and especially the reception of the holy communion; and what is of still higher moment, it keeps our souls in a state of habitual readiness for death, and admission into heaven, the importance of which will be visible to every one who reflects that we know not what a day may bring forth; and the worship of heaven is described as public and perpetual. Unless, then, we acquire a taste for devotion in this life, how can we enjoy it in the life to come? If our souls are wearied with the few hours of prayer on earth, how can they be prepared to join in the eternal acclamations of those who "rest not day and night, saying, Holy, holy, holy LORD GOD ALMIGHTY, which was, and is, and is to come!"

From all these reasons for the daily worship of GOD in public, the conclusion is readily drawn, that Christians surely ought not to neglect the few opportunities for public worship, which are all that the existing state of things in this country has rendered practicable. The Wednesdays and Fridays in Lent, and the same days at other seasons preparatory to the sacrament, the whole of that solemn week in which our Lord was betrayed and crucified, and the several fasts and festivals, form an aggregate of about sixty-seven hours in the year! How numerous are the hours which are spent in the service of the world! How few the hours which the Christian has an opportunity of spending in the public worship of his Maker! Shall then even these few hours be disregarded?

These reasons, my Christian friends, appear to me to carry so much weight with them, that I cannot but wonder how serious persons can suffer themselves to neglect the public worship of GOD. But it is always easier to find excuses and objections, than it is to practise a duty. An unwillingness to do what we know to be right, constitutes the corruption of our nature.

I. There seems to be a latent, if not an avowed persuasion in the minds of many persons, that we are under no obligations to worship GOD, in public, on any other day than Sunday. Man considers it as meritorious, if he devotes one day in seven to the worship of his Maker; and if he be careful to attend both morning and evening, and does not suffer an inclement sky, or a slight indisposition, to prevent his going to the sanctuary, he regards himself as a strict observer of the will of GOD.

But, my brethren, the observance of the Sabbath among the Jews was much more rigorous than that of the Lord's day among Christians.—If, then, the appointment of the Sabbath was intended to exclude public worship on other days of the week, why did GOD appoint a daily worship for the temple? Should it be said that this was a Jewish institution, and, therefore, is not binding upon Christians; it may be replied, that the argument proves too much. The observance of daily worship is no more a Jewish institution than the Sabbath itself. What reason can be assigned, why Jews should be required to worship oftener than Christians? Or, to put the question in a juster form, why was it more necessary for the Church of GOD to offer daily worship before the coming of our Saviour, than it is since his coming? The object of their worship was the same as ours. The terms on which their worship was accepted, were the same. They had no more wants and weaknesses than have we; and, as it regards thanksgiving and praise, we have more abundant reason to extol our GOD and King, and bless his holy name, from day to day. The only difference between the form of the Jewish worship and that of the Christian, is this, that theirs was designed to prepare the way for the first coming of our Saviour, as well as the second; whereas, CHRIST being now come, ours is designed to prepare the way for his second coming. That preparation consists in the

purification of our bodies and our souls; and, for the purpose of such improvement, we stand in need of continual and daily prayer.

II. But it may be said, that this daily prayer may be in private, and that, for those who are constant in such devotions, continual public worship is not necessary. On this point, let me appeal to the experience of my hearers. Are there any who feel the importance of public worship so much as those who are most constant in the prayers of the closet? And, on the other hand, are not those who feel the most indifferent about public worship, the very persons who are most negligent with regard to worship in private? In prayer, as in every thing else, the appetite grows with the indulgence; and they who are most devout in secret, will, with the holy psalmist, feel a desire and longing to enter into the courts of their God.* It is to be observed, that no one was more constant, and frequent, and fervent, in private prayer, than the holy psalmist. In the evening, in the morning, and at noon, were his stated hours of prayer. What is more, his soul was in that happy state, that, in the midst of the business, and pleasures, and cares, of his high office, he had God always before him. Not a blessing came, which was not followed by a prayer. Not a temptation was escaped, which did not call forth an ejaculation of gratitude.—Not a sin was committed, which did not produce the cry for mercy. Not an affliction was suffered, without the instantaneous remembrance, that the Lord, in very faithfulness, had caused him to be troubled. Yet, notwithstanding this high state of character, the psalmist never thought of assigning the frequency, or the efficacy, of his private devotions, as a reason for neglecting the public worship of God. On the contrary, the one always produced a desire for the other. In proportion, then, my brethren, as we imbibe the same spirit, shall we derive enjoyment from the same sources; and when deprived of the privileges of the temple, we shall utter from our hearts the exclamation of this sweet singer of Israel, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord!"† On the supposition, therefore, that the worship of the closet is observed with fidelity and devotion; that no trifling excuses are made for the omission of this duty; that the Christian has the love of God shed abroad in his soul; and that he becomes tenderly alive to every question which concerns his conscience; then, we may appeal to him with confidence, and ask, Whether he is not bound to let his light shine before men? "Whatsoever ye do," says the apostle, "do all to the glory of God." Is there any way in which the glory of God can be better promoted than by a public and general spirit of devotion? There can be no other way of promoting, among men, the glory of God, than to set a public example ourselves, of reverence for his holy name and word. My hearers all know the power of example, and especially the example of those who hold eminent stations in society. Were such persons to be seen going, regularly, at the hour of prayer, to worship God in public, and making this a part of the business of life, what an effect might they not produce upon the habits of society. Every one must be aware that men, from their social nature, are much governed by the power of sympathy. It is of vast importance, therefore, that their sympathies be properly directed. And the more frequently they meet for the purposes of public worship, the more are those sympathies directed toward the promotion of God's honor, and the good of their fellow-creatures. It is impossible that they, who meet every day to worship God, can long continue enemies to one another; for he who loveth God will love his brother also.

There is another consideration which renders it of the utmost importance to unite, as often as possible, in public worship, and that is, that we are more likely thereby to obtain God's blessing upon our private prayers. We are to remember, that the acceptance of the prayers of such sinful beings as we are, is an unmerited act of God's mercy; and we can expect nothing from his hands but upon the terms which he himself prescribes. As, therefore, he requires public worship, how can we expect to have our private prayers answered, unless we obey his will? "Where two or three," says our Saviour, "are gathered together in my name, there am I in the midst of them."‡ This is a promise peculiar to public worship. Our divine Saviour is present with us, though invisible. He is present with us to receive our prayers; and he intercedes for us at the throne of God. It is a thought, my brethren, full of comfort, that every time we assemble in this place, our Saviour is in the midst of us. Shall we then, by our own negligence, be deprived of so great a privilege!

III. The most formidable objection to the daily attendance upon the services of the sanctuary, remains to be considered. We are all engaged in the daily avocations of life. Few persons are so wealthy as to be placed beyond the necessity of daily labor, of some kind or other, for the support of themselves and their families. An intermission of these labors, at the hours of prayer, would oftentimes be the occasion of serious losses in business. It is our duty to provide for our own household; and he who does it not is pronounced, by the apostle, to have "denied the faith, and to be worse than an infidel." I have endeavored, my brethren, to set forth this objection in the strongest light, that it may be examined with the greater care.

In the first place, it is to be observed, that this plea cannot be urged by those who are so wealthy as to be removed from the necessity which it presupposes. The leisure which such persons possess, renders it their duty to devote a proportionably larger part of their time every day to the immediate service of God; and while they devote so much time to recreation, an hour or two cannot be too long to be spent in a grateful acknowledgment of the blessings they enjoy, and of their dependence upon him from whom they derive life, and breath, and all things.

Nor can the plea be urged so extensively by woman, as it can by man. In the fashionable circles of society, especially, we see several hours, every morning, occupied in giving and receiving visits. These interchanges of civility, and often times of benevolence, are certainly not to be censured, unless they rifle a duty. But, surely, when so much time is to be found for attention to our fellow mortals, is it a great matter to devote a portion to visiting the temple of God? Is it a great matter to pay our homage first, to the King of kings, before we pay the tribute of respectful attention to our fellow-mortals?

It is honorable to the female character, that it presents so many examples of ardent piety and affectionate and persevering attendance upon the services of the sanctuary. Happy will be the time when every daughter of Israel shall be thus seen, bending low in prayer, and swelling with her voice the anthem of praise. Happy will be the time when the powerful influence of woman over the affections of man shall be exerted, not in leading him to the tree of the knowledge of good and evil, but in leading him to that tree of life, the fruit of which will make him live for ever.

From what has been said, then, it is obvious that want of leisure can be urged only by those whose support depends upon their daily industry; and it is equally obvious, that it derives all its force, from the established laws of society. If the worship of God were, by law, or usage, or the general sense of duty, made a part of the business of life; if it were as customary to devote a particular hour to that employment, as it is to devote a particular hour to our meals, to the exchange, the bank, the insurance office, or the custom house, no difficulty would exist. But that is not the case, and the only question is, What is it our duty to do in the present state of society?

The answer, my brethren, must, in some measure, be left to the conscience of each individual. There certainly may be exigencies in which the abstaining from public worship would be an act of duty. God hath declared that he delights in mercy rather than sacrifice. But let us be careful not to stretch this indulgence beyond its proper limits. "The heart," we are told in the pages of inspiration, "is deceitful above all things, and desperately wicked; who can know it?"* We often act from the impulse of motives of which we are unconscious; and self-love is so apt to tell a flattering tale, that without the practise of rigid examination, we shall never know ourselves. It is certain that mankind are naturally averse to prayer; that it is difficult to control our thoughts; and that the act of prayer is tedious to the unsanctified spirit. When, therefore, we are disposed to urge the claims of worldly business, as necessarily preventing our attendance at church, let us inquire, whether the real cause be not an unwillingness to pray, a want of taste for devotion, a readiness to embrace the first and the smallest excuse which our invention presents, and our reason is persuaded to approve. Surely sixty-seven hours, in the course of a year, would not greatly interfere with its business; and if it be impossible to attend church every time that it is opened, it cannot be necessary to be for ever absent. There are times when the calls of business are not imperious, and when, if it were not for the forgetfulness resulting from habitual neglect, attendance upon public worship would be in the power of every man.

It has been said that the calls of business are irregular and uncertain; that absence from the counting-house, or the office, for a few moments, may be the occasion of much loss. It may be so; but is there no reliance to be placed upon divine Providence? Are we so absolutely the makers of our own fortune, as to be entirely independent upon the frowns or smiles of heaven? "When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest, when thou hast eaten, and art full, and has built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God,"†—"and thou say in thine heart, My power, and the might of mine hand, hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."‡ Would it not then be a proper act of faith and trust in his providence, to encounter the risk of devoting an hour to his service? It may be that no loss will be sustained; but if there should be, is there no reason to believe that other opportunities will be afforded; and that your loss will be more than counterbalanced, under the secret operations of his governance? May we not believe, that God will not forget the love which we show to his name, when from a sense of duty and obedience we enter his courts? I believe it will be found, that no man, at the year's end, was ever the poorer, for having embraced every occasion of worshipping and serving his God.

My Christian brethren, let me entreat you to reflect upon this subject with that serious attention which its importance demands. Life, and all its pursuits, however interesting they may be at the present moment, are lighter than the dust of the balance, when compared with the endless duration, and ineffable enjoyments of heaven. But your happiness in the eternal state, depends upon the preparation which you now make. "The pure in heart," our Saviour tells us, "shall see God."§ What, then, will be the condition of the impure? Shall they be excluded from the presence of God? And will not every Christian, under the sense of this awful truth, strive to purify himself, perfecting holiness in the fear of God? But to the purification of the soul, prayer is absolutely necessary. If you are not convinced of these truths, how can you profess to believe the Scriptures? And if you are convinced, I entreat you to show it, by a devout attendance upon the prayers of the church. * * * * * If then you are desirous, in reality, to pursue the things which make for your everlasting peace, you will begin and continue the worship of your God. Every day will you bless and praise his holy name; and whenever the doors of the sanctuary are unfolded, you will not forsake the assembling of yourselves together, as the manner of some is, but will exhort one another, and consider one another, to provoke unto love and to good works. Amen.

* Psalm lxxxiv. 2. † Psalm lxxxiv. 1, 2. ‡ St. Matthew xviii. 20.

* Jeremiah xvii. 9. † Deut. viii. 10-14. ‡ Ib. 17, 18. § St. Matthew v. 8.

THE TIMES.

Revivals.—We know not whether sorrow or anger predominates, while we peruse the following description of what is popularly called a revival *of religion!* It is from the pen of a writer deserving of no credit, except when the agreement of her statements with experience extorts it. The hostility to all revealed religion which rankles in her mind, makes itself very evident, even in this short extract. It is perfectly plain, that the follies of those who mean to be, and are by many esteemed, the most zealous and efficient supporters of the Gospel, afford a welcome theme to the slanderous pen of that anomaly—*an infidel woman*. This much we feel it necessary to premise, lest we should be thought indeed to have contracted an alliance, which some are not unready to lay to our charge, with infidelity, against the perversions of religion. It is not so. We cite what follows with loathing and disgust, even more at the bold bad writer, than at the shocking scenes portrayed. We take it as the missile of an enemy, that, from its direction, the true friends of Zion may learn the weak places of their walls. But it cannot be denied, that, in the main, the following account of one of those human contrivances, which are blasphemously designated as the special manifestations of the influences of the Holy Ghost, is correct. There is little or no exaggeration or misinterpretation:—not that the narrator would have been at all unwilling to resort to either,—but alas! they were not needed! The *reality* was sufficiently abhorrent to decency and true devotion, to serve the purpose of one who through its professors would gladly injure the blessed Gospel of truth itself. What must be the guilt of those deluded men who give such ample 'occasion to the enemy to blaspheme'? who furnish the armory of infidelity with its keenest weapons against the faith of the Son of God?

'It was in the middle of summer, but the service we were recommended to attend did not begin till it was dark. The church was well lighted, and crowded almost to suffocation. On entering, we found three priests* standing side by side, in a sort of tribune, placed where the altar usually is, handsomely fitted up with crimson curtains, and elevated about as high as our pulpits. We took our places in a pew close to the rail which surrounded it.

'The priest who stood in the middle was praying; the prayer was extravagantly vehement, and offensively familiar in expression; when this ended, a hymn was sung, and then another priest took the centre place and preached. The sermon had considerable eloquence, but of a frightful kind. The preacher described, with ghastly minuteness, the last feeble fainting moments of human life, and then the gradual progress of decay after death, which he followed through every process up to the loathsome stage of decomposition. Suddenly changing his tone, which had been that of sober, accurate description, into the shrill voice of horror, he bent forward his head, as if to gaze on some object beneath the pulpit, and made known to us what he saw in the pit that seemed to open before him. The device was certainly a happy one for giving effect to his description of hell. No image that fire, flame, brimstone, molten lead, or red-hot pincers could supply, with flesh, nerves, and sinews, quivering under them, was omitted.—The perspiration ran in streams from the face of the preacher; his eyes rolled, his lips were covered with foam, and every feature had the deep expression of horror it would have borne, had he, in truth, been gazing at the scene he described. The acting was excellent. At length he gave a languishing look to his supporters on each side, as if to express his feeble state, and then sat down, and wiped the drops of agony from his brow.

'The other two priests arose, and began to sing a hymn.—It was some seconds before the congregation could join as usual; every upturned face looked pale and horror-struck. When the singing ended, another took the centre place, and began in a sort of coaxing, affectionate tone, to ask the congregation if what their dear brother had spoken had reached their hearts? Whether they would avoid the hell he had made them see? "Come, then!" he continued, stretching out his arms toward them, "come to us, and tell us so, and we will make you see Jesus, the dear gentle Jesus, who shall save you from it. But you must come to him! You must not be ashamed to come to him! This night you shall tell him that you are not ashamed of him; we will make way for you; we will clear the bench for anxious sinners to sit upon. Come then! Come to the anxious bench, and we will show you Jesus! Come! Come! Come!"

'Again a hymn was sung, and while it continued, one of the three was employed in clearing one or two long benches that went across the rail, sending the people back to the lower part of the church. The singing ceased, and again the people were invited, and exhorted not to be ashamed of Jesus, but to put themselves upon "the anxious benches," and lay their heads on his bosom. "Once more we will sing," he concluded, "that we may give you time." And again they sung a hymn.

'And now in every part of the church a movement was perceptible, slight at first, but by degrees becoming more decided. Young girls arose, and sat down, and rose again; and then the pews opened, and several came tottering out, their hands clasped, their heads hanging on their bosoms, and every limb trembling, and still the hymn went on; but as the poor creatures approached the rail their sobs and groans became audible. They seated themselves on the "anxious benches;" the hymn ceased, and two of the three priests walked down from the tribune, and going, one to the right, and the other to the left, began whispering to the poor tremblers seated there. These whispers were inaudible to us, but the sobs and groans increased to a frightful excess. Young creatures, with features pale and distorted, fell on their knees on the pavement, and soon sunk forward on their faces; the most violent cries and shrieks followed, while from time to time a voice was heard in convulsive accents, exclaiming "Oh Lord!" "Oh Lord Jesus!" "Help me, Jesus!" and the like. Meanwhile the two priests continued to walk among them; they repeatedly mounted on the benches, and trumpet-mouthed proclaimed to the whole congregation "the tidings of salvation;" and then from every corner of the building arose in reply, short sharp cries of "Amen!" "Glory!" "Amen!" while the prostrate penitents continued to receive whispered comfortings, and from time to time a mystic caress. More than once I saw a young neck encircled by a reverend arm. Violent hysterics and convulsions seized many of them, and when the tumult was at the highest, the priest who remained above, again gave out a hymn as if to drown it.

'It was a frightful sight to behold innocent young creatures, in the gay morning of existence, thus seized upon, horror-struck, and rendered feeble and enervated for ever. One young girl, apparently not more than fourteen, was supported in the arms of another, some years older; her face was pale as death; her eyes wide open, and perfectly devoid of meaning; her chin and bosom wet with slaver; she had every appearance of idiotism. I saw a priest approach her, he took her delicate hand, "Jesus is with her! bless the Lord!" he said, and passed on. Did the men of America value their women as men ought to value their wives and daughters, would such scenes be permitted among them?

'It is hardly necessary to say that all who obeyed the call to place themselves on the "anxious benches" were women, and by far the greater number very young women. The congregation was, in general, extremely well dressed, and the smartest and most fashionable ladies of the town were there; during the whole revival the churches† and meeting houses were every day crowded with well dressed people.'

* As an infidel, the writer applies this term to all ministers of religion. Any one but an infidel would have known and remembered, that no name could be more inappropriate to the persons engaged in the conduct of so called 'revivals.'

† The writer best knows what insinuation is intended in this distinction. Elsewhere, it has suited her to acknowledge that Episcopalians are not, as a body, concerned in these 'new measures.'

CHURCH DOCUMENTS.

SPECIAL CONVENTION OF NEW-HAMPSHIRE.

The act of the Special Convention of New-Hampshire, in reference to the Churches in Vermont, the record of which, by the politeness of the reverend President, we are enabled to give, completes their separation from the Eastern Diocese—the Conventions of Massachusetts, Maine, and Rhode-Island, having before given their assent. Painful as the breaking up of old associations must ever be, we are disposed to regard the arrangement thus consummated as providentially ordered for the best interests of the Church. The vigorous growth of our Communion in Vermont—and with mountain Churches as with mountain trees, that which has taken good root is apt to stand firmly and long—gives encouragement to the belief that, under the administration of a faithful and true pastor, whose *whole* time, talents, and labors, shall be devoted to its care, its increase, under God, will be still more luxuriant; while the proportionate reduction of the territory of the Eastern Diocese will enable its venerable father to fulfil more nearly his earnest desires to the remaining children of his spiritual household. Of the Church in Vermont, we say heartily, may she arise and shine! and may peace be in all our walls, and plenteousness in all our palaces! May the Lord have mercy upon Sion: that her righteousness go forth as brightness, and her salvation as a lamp that burneth!

Banner of the Church.

At a special Convention of the Protestant Episcopal Churches of the State of New-Hampshire, holden at St. John's Church, in Portsmouth, on Saturday, the 21st day of April, in the year of our Lord 1832, at 11 o'clock in the forenoon, to act on the following matters, to wit:

1st. To choose a President to govern the said Convention.

2dly. To take into consideration the application of the Convention of the Episcopal Churches in Vermont to the Convention of the Protestant Episcopal Churches of New-Hampshire for permission to withdraw their connexion from the Eastern Diocese, and for the State of Vermont to be erected into a separate diocese.

The Convention was called to order by the Reverend Charles Burroughs, President of the Standing Committee.

The Rev. Charles Burroughs was chosen President of the Convention, and Lory Odell, of Portsmouth, was appointed Secretary *pro tem.*

The morning service of the Church was then read by the Rev. Mr. Burroughs, after which the Convention again proceeded to business.

On motion of Mr. Cutts,

Voted, That whereas the Convention of the Protestant Episcopal Churches in the State of Vermont have applied to the Conventions of the several States constituting the Eastern Diocese, for permission to withdraw their connexion from the said diocese, with a view that the State of Vermont may be erected into a separate diocese, this Convention do now consent, that the several Protestant Episcopal Churches in the State of Vermont may, at their pleasure, for the purpose aforesaid, withdraw their connexion from the Eastern Diocese.

The Convention was then dissolved.

Charles Burroughs, *President.*
Lory Odell, *Secretary pro tem.*

From the Banner of the Church.

STATE OF THE CHURCH.

Messrs. Editors,—Whoever has attended the sessions of the General Convention of late years, and is interested in the concerns of the Church, must have witnessed, with pain and regret, the loose, irregular, and unsatisfactory manner, in which the returns of the state of the Church in the several dioceses have been drawn up and submitted. Though the object is one of a very serious and important character, both to the present and future times, the subject is commonly committed to a delegate from each state, who is supposed to possess the requisite information, but who, in some instances, as I have myself witnessed, is wholly unqualified for the task.

Provision has been made by the Church to obtain, in a regular way, this most desirable information, but it seems, from some cause, to have been very generally overlooked.

In the session of 1814, the General Convention passed the following resolution—"That it be recommended to the ecclesiastical authority of the Church, in every state or diocese, to prepare a report on the state of the Church, in their state or diocese, previously to the meeting of every General Convention, for the purpose of aiding the Committee on the State of the Church appointed by the House of Clerical and Lay Deputies, in drafting their Report."

Now, I desire to draw the attention of the Church at large, through your columns, to this important requisition; and as the season is approaching when our State Conventions are about to assemble, and the present the year of the meeting of the General Convention, I hope and trust, that due respect will be paid to it. I will add, that if the several State Conventions would agree on a table of returns, to be uniform throughout the country, it would greatly facilitate and promote the object of the General Convention in calling for and publishing these returns. Perhaps the excellent tables prescribed by our own Convention, in Massachusetts, would be a satisfactory guide, and that you will publish them in your journal for general adoption.

Churchman.

The object of our correspondent, who *is*, what he subscribes himself, "A Churchman," "without fear and without reproach," is of great moment to the Church, and we take pleasure in asking attention for it. We agree with him entirely in his estimate of the "form of parochial reports," adopted in this Commonwealth, and readily comply with his request in giving it insertion.

FORM OF PAROCHIAL REPORTS.

Church.	Place.	Minister.	Baptisms. Infants.	Adults.	Communicants. Added.	Died or remov'd.	Present numb'r.

Confirmed.	Mar.	Burials.	Sunday Schools.*	Bible Class.*	Missionary Societies.	Miss., &c. Contribut.

N. B. It is expected that the clergyman make such observations, as to give a comprehensive view of the state of his parish, and of his ministerial services, during the past year.

* Under these heads, it is desirable that the number of members should be stated.

☞ The above form of a Parochial Report, on a letter sheet, is sent annually by the Secretary, before the meeting of the Convention, to each clergyman in the Commonwealth of Massachusetts.

COMMUNICATIONS.

For the Churchman.

ONEIDA INDIANS AT GREEN BAY.

A meeting of the Rectors of the city Churches and the Committee for Propagating the Gospel in the State of New-York, was held pursuant to adjournment at Christ Church, New-York, on the evening of the 8th instant, with a view to further the establishment and support of the Church among the Oneida Indians at Green Bay.

The business of the meeting was opened by a full statement on the part of the Bishop, of the claims of the Oneida Indians to the sympathy and liberal aid of the Episcopalians of this diocese, and the circumstances which have thus far prevented their participating in the benefits of the missionary funds already disbursed at Green Bay, under the patronage of the General Missionary Society. These views were further enforced by several gentlemen who addressed the meeting, urging the rightful claims of that tribe to be included in the objects of that bounty, and the inexpediency as well as sinfulness of allowing a Christianized tribe to sink back into their primitive Pagan ignorance. Whereupon,

Resolved unanimously, That the Bishop of this diocese be requested to communicate with the Executive Committee of the General Missionary Society at Philadelphia, and to ascertain explicitly their understanding as to the obligations of this diocese, in reference to the Green Bay Mission, and particularly to learn their intentions in regard to those Indians at Green Bay who have removed from this diocese, and whose claims on the Episcopalians of New-York are deemed by this meeting to be of paramount obligation.

Upon the further suggestion, that the services of the Rev. Eleazer Williams, now in this city, and about returning to Green Bay, might be made available toward obtaining funds for the object of this meeting, thereupon resolved, that the Rev. E. Williams be an authorized agent from this meeting to solicit funds in furtherance of that object, with the concurrence and approbation of the respective rectors or ministers of the parishes through which he may pass; and to remit such funds so collected to the Treasurer of the Committee for Propagating the Gospel—his necessary travelling expenses being a charge upon the same.

The following donations for the benefit of the Oneida Indians, were handed in, and are hereby thankfully acknowledged.

Mr. Jacob Shatzel, - - $10
Miss Esther Turner, - - 10

John McVickar,
Secretary of Committee for Prop. the Gospel.

For the Churchman.

Messrs. Editors,—As a Trustee of the Theological Seminary, may I without offence remind my clerical brethren, that the month of May is passing, in which it was recommended to them to make collections in their churches, to meet the heavy annual deficiency in the funds of that Institution. Of the necessity of such aid, all Episcopalians must be aware, from the Annual Report of the Finance Committee, which exhibits an alarming deficit—while of the expediency of giving it support, no Churchman can doubt, more especially in the present state of the religious world, when the sound and sober Scriptural faith "once delivered to the saints," stands in such danger from the excesses of ignorant and wild fanaticism. The spirit of delusion is now abroad, and must be met on our part by an equal zeal with better knowledge—it never fails to stand rebuked in the presence of piety, when clothed with learning, and finds its conquests only within the bounds of faint-heartedness, or of ignorance. In this emergency, we want more than we ever did before, faithful and learned pastors,—and whence, I would ask, shall we obtain them but from a Seminary which represents the united wisdom and interests of our Church?—and how shall we secure *them*, but by providing that Seminary with the means of continuing its instruction, and its students with the means of benefiting by them? Let us not give it the right of reproaching us in the language of the ancient philosopher to his noble pupil who visited him in his closing scene of poverty—"Hadst thou valued the light, thou hadst fed the lamp with oil." M.

For the Churchman.

BRIEF NOTICES OF TRACTS.

The day is not distant, it is trusted, when some *general* institution for the publication of *tracts peculiarly adapted* for distribution by Episcopalians, shall be formed, and receive the united support of Churchmen. There exist now within our limits several tract societies, most of which are confined to a narrow district in their operations, while such as extend their distributions the most widely, depend for support upon the benefactions of patrons in the section in which they are wanted. The Baptists have a doctrinal tract society, ostensibly designed for the propagation of the peculiar views of *that* sect,—the Congregationalists support *another*; by the Methodist denomination another is well sustained, and highly prized; in the Presbyterian Communion, the formation of such a society, independently of the American Tract Society, is warmly advocated, and will, it is probable, soon be effected. We, of the Episcopal Church, have been among the first to perceive the fitness and consistency of the course which all are now adopting:—its *fitness* for propagating that which alone we ask, a candid examination of the claims of the Church, and an intelligent approval and profitable participation of its privileges;—and its *consistency* with that honest candor which is not only ready, but desirous to 'give a *reason* of its faith.' If, Messrs. Editors, you think fit to insert the 'brief notices' now sent you of some of the publications of the Episcopal Tract Societies in this country, more will probably be sent you, by H. N.

May 8, 1832.

On the Duty of Morning and Evening Devotion. 12mo. pp. 10. N. Y. P. E. Tract Society, No. 1.

"Negligence of the pious exercises of devotion is commonly the first step to infidelity in principle, to immorality in practice, to deadness of conscience, hardness of heart, and in fine, to a profligate life, an unhappy death, and a miserable eternity." Setting out with this well-attested proposition, this tract exhibits with earnest simplicity and considerable power, the *arguments* for habitual devotion, (both in private and in the family,) and its *advantages*. Its language is plain and Scriptural, and its tone that of a mind richly blessed with the fruits of the devotion which it recommends.

The Penitent Swearer's Soliloquy and Prayer. 12mo. pp. 2. (a single leaf.) N. Y. P. E. Tract Society, No. 4.

The most striking texts of Scripture denouncing the idle and presumptuous habit of profanity in conversation, with the reflections likely to be excited, upon their careful perusal, in the mind of one who, having been a transgressor in this respect, is at length 'come to himself,'—form the *soliloquy*, brief but impressive, of this valuable *leaf*. The prayer is of course short, but very comprehensive and appropriate. It consists of an acknowledgment of the adorable majesty of the Most High;—of the reverence due to him and his attributes, and of the demerit of profanity;—with fervent petitions for pardon and the sanctifying influences of the Holy Spirit, and with deprecations of the righteous judgments denounced against the blasphemer.

The Procrastinator's Soliloquy and Prayer. 12mo. pp. 2. (a single leaf.) N. Y. P. E. Tract Society. No. 5.

This tract is formed precisely upon the model of the preceding, and is equally deserving of recommendation to the distributor.

The Poor Man's Soliloquy and Prayer. 12mo. pp. 2. (a single leaf.) N. Y. P. E. Tract Society. No. 6.

The lamentation of a soul discovering its destitution of that righteousness which constitutes the 'garments of salvation,' and without which the possession of a world leaves the spirit still poor, and miserable, and blind, and naked, forms the *soliloquy;* and earnest, appropriate petitions for restoration and a divine work upon the character; make up the *prayer*,—which together fill these impressive pages. To the soliloquy are, however, prefixed texts of Scripture, exhibiting the encouragements which the Gospel affords to the penitent and believing.

For the Churchman.

Messrs. Editors,—In reading the able and most interesting Life of Archbishop Cranmer by Mr. Todd, I lately met with the following passages in one of the writings of that eminent man, bearing on the usages relative to the administration of the sacraments. They present in a strong light topics which appear to me worthy of more

consideration than they have generally received —*frequent communion*, and *public, solemn baptism*. For this reason, their insertion would gratify Yours, &c., MINIMUS.

"All learned men and godly have exhorted Christian people (although they have not commanded them) often to receive the communion. And, in the apostles' times, the people at Jerusalem received it every day, as it appears by the manifest word of the Scripture. And, after, they received it in some places every day; in some places four times every week; in some three times; some twice; commonly every where at the least once in the week. In the beginning, when men were most godly and fervent in the Holy Spirit, then they received the Communion daily. But when the Spirit of God began to be more cold in men's hearts, and they waxed more worldly than godly, then their desire was not so hot to receive the Communion. For it was so holy a thing, and the threatenings of God be so sore against them that come thereto unworthily, that an ungodly man abhorreth it, and not without cause dare in nowise approach thereunto. But, to them that live godly, it is the greatest comfort that in this world can be imagined. And the more godly a man, the more sweetness, and spiritual pleasure, and desire, he shall have often to receive it."

"Commonly it is more convenient that Baptism should not be ministered but upon the holiday, when the most number of people be together; as well for that the whole Church there present may rejoice together at the receiving of new members of Christ into the same Church, as also, that all men, being present, may remember and the better know what they promised themselves by their godfathers and godmothers in their own baptism; and be the more earnestly stirred in their hearts to perform the same; and also may all together pray for them that be baptized, that they may have grace to perform their profession."

For the Churchman.

MESSRS. EDITORS,—As you have shown yourselves not averse to the insertion in your columns of valuable selections from history and biography, I have ventured to send for the Churchman a scrap from a *Life* of the Rev. W. Jones, of Nayland, prefixed to his works. Your readers will, I trust, agree with the writer, that it is not less instructive than interesting.

Mrs. Jones, to whom the sketch relates, sustained the relation whose dissolution proved so severe a trial to the survivor, for near half a century. The sentiment which closes the biographer's relation, is most appropriate and touching.

————Oh the tender ties
Close twisted with the fibres of the heart!
Which broken, break them; and drain off the soul
Of human joys, and make it pain to live.—
And is it then to live? When such friends part
'T is the survivor dies.— Z.

"WE had every preparatory comfort;" I quote from a letter of the venerable survivor,—"and death at last came in such a form as to seem disarmed of his sting. A Christian clergyman of this neighborhood, who is my good friend, administered the communion to her in her bedchamber while she was well enough to kneel by the side of him; and he declared to me afterward, that he was charmed and edified by the sight; for, that the peace of Heaven was visible in her countenance. I saw the same; and I would have given my life if that look could have been taken and preserved; it would have been a sermon to the end of the world. On the last evening, she sate with me in the parlor where I am now writing; and I read the lessons of the day to her as usual, in the first of which there was this remarkable passage—"*and the time drew nigh that Israel must die.*" Of this I felt the effects, but made no remarks. On her last morning, we expected her below stairs; but, at eleven o'clock, as I was going out to church to join with the congregation in praying for her, an alarming drowsiness had seized upon her, and she seemed as a person literally falling asleep; till at the point of noon, it appeared that she was gone; but the article of her dying could not be distinguished; it was more like a translation.

"My loss comprehends every thing that was most valuable to me upon earth. I have lost the manager, whose vigilant attention to my worldly affairs, and exact method in ordering my family, preserved my mind at liberty to pursue my studies without loss of time, or distraction of thought. I have lost my almoner, who knew and understood the wants of the poor better than I did; and was always ready to supply them to the best of our ability. I have lost my counsellor, who generally knew what was best to be done in difficult cases, and to whom I always found it of some advantage to submit my compositions; and whose mind, being little disturbed with passions, was always inclined to peaceable and Christian measures. I have lost my example, who always observed a strict method of daily devotion, from which nothing could divert her, and whose patience, under every kind of trial, seemed invincible. She was blessed with the rare gift of an equal cheerful temper; and preserved it, under a long course of ill health, I may say for forty years. To have reached her age would to her have been impossible without that quiet humble spirit which never admitted of murmuring and complaining either in herself or others; and patient quiet sufferers were the favorite objects of her private charities. It might be of use to some good people to know, that she had formed her mind after the rules of the excellent Bishop Taylor, in his Holy Living and Dying; an author of whom she was a great admirer in common with her dear friend Bishop Horne. I have lost my companion, whose conversation was sufficient of itself, if the world was absent—to the surprise of some of my neighbors, who remarked how much of our time we spent in solitude, and wondered what we could find to converse about. But her mind was so well furnished, and her objects so well selected, that there were few great subjects in which we had not a common interest. I have lost my best *friend*, who, regardless of herself, studied my ease and advantage in every thing. These things may be small to others, but they are great to me: and though they are gone as a vision of the night, the memory of them will always be upon my mind during the remainder of my journey, which I must now travel alone. Nevertheless, if the word of God be my companion, and his Holy Spirit my guide, I need not be solitary—till I shall once more join my departed saint, never more to be separated; which God grant in his good time, according to his word and promise in our Lord and Saviour Jesus Christ. W. J."

From the Christian Guardian.

COMMUNION SUNDAY.

DEAR to my soul this festal morn,
That upward calls my thoughts away;
Salute my heart the glad return,
Of this—the sacramental day.

Blest SPIRIT, source of life divine,
Help me by faith on CHRIST to feed;
Grant me the peace, the hope benign,
That from his promises proceed.

Teach me to dwell with grateful thought,
With love, and pure devotion's flame,
On HIM who man's redemption bought,
And may I ever praise his name.

O may my life, my every power be thine,
Till pilgrim cares and struggles cease;
Into thine hands I'd then my soul resign;
With Thee blest JESUS may I rest in peace!

THE CHURCHMAN.

SATURDAY, MAY 12, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

THE LOVE OF THE CHURCH.—The influence on his character of those objects which attach the heart of an individual, is paramount. Nothing is sooner discovered, better attested, or more generally acknowledged. To be animated and swayed by a love of the Church; to live and act '*pro ecclesia Dei;*' is, if this be so, the happiest of all conditions. True. But what *is it* to love the Church? What *is* the Church, which may and should be loved?—A regularly constituted body, a society framed in conformity with a divinely ordained rule? So CHRIST has willed;—such there shall always be on earth;—such we must seek, support, and love. Zealous attachment to the Church, regarded as answering this bare definition, will not be without salutary influence upon the character. But it is in contemplating the full catalogue of its characteristics; in the devout and intelligent consideration of its ultimate design, (subserved indeed effectually by fundamental *order*,) that an affection and zeal, which may purify and refine the principles and affections, is alone to be conceived and cherished. *He* loves the Church to his soul's health, who practically regards it as the 'candlestick' which supports the light by which he walks;—the place of that 'fountain' in which his spiritual stains have been and must be 'washed out,'—and by whose waters, his spiritual sicknesses are to be healed;—the 'home,' within whose walls he holds communion with his reconciled father;—feeds with his brethren upon the food which supports him,—by whose consolations his woes are solaced,—and whose encouragements sustain his resolution! *He* loves the Church to purpose for his own heart's enlargement, who seeks by all the instruments committed to his stewardship, to bring home to its enclosures, and to bless with a share in its privileges, every wanderer of his species. We need not apologize for having thus prefaced an article from a contemporary journal. It is as follows.

BISHOP HOBART.

THE following well deserved tribute to the memory of this lamented father of the Church, is from the same letter.* From the heart, and every day more earnestly, we echo the concluding sentiment.

"You, of course, will never tire—and I trust that you may never cease—to hear, from all quarters, the high estimation in which the memory of the sainted Bishop Hobart is held. He deserved well, indeed, of the Catholic Church at large; and it would be well for their flocks if the same zeal, the same Scriptural soundness, the same uncompromising fidelity, the same healthy tone of the truest *charity*, as contradistinguished from the infidel indifference which usurps the name of *liberality* in the present day, characterized all bishops, priests, and deacons."

We willingly incur all reasonable (or unreasonable) hazard of misconstruction or censure, in adding to the above another tribute to the same beloved memory, from one who in our judgment has no superior, of his own age, in the whole Church of England, the Rev. HUGH JAMES ROSE, Christian Advocate in the University of Cambridge. His name is not unknown to our readers. It will be more and better known with every year that God shall spare his life. In a private letter, recently received from him, the chief theme of which is his "dear and invaluable friend, Bishop Hobart," he says,—"his death struck me to the heart. Since that period of early youth, when strong attachments are formed, has passed away, I have never met with the man to whom my heart kindled and opened as it did to him. To you who knew him, such a declaration can cause no surprise; for you know that he united in himself all the qualities most calculated to win affection and command respect. After some months of close intimacy in Rome, whither we had each gone to repair shattered health, he crossed from Southampton to pass a few days with me and bid me farewell, before his return to America. I shall never forget his parting words—'You and I shall never meet again on earth, but one day we shall meet, when that Church which we both love, shall be triumphant in heaven.' I knew that I should never see him again; but it was a source of comfort and joy to me to hear of him, and to know that God had such a servant in the world."—From the continual urgency of his official cares and duties, there ensued but little correspondence between the Bishop and his admired and admiring friend: but we know from much conversation with Bishop Hobart, that he brought home and continued to his death to cherish no impressions of his European friends stronger or dearer than those of Mr. Rose. Those who knew Bishop Hobart knew the soundness of his almost intuitive, yet always discriminating, and almost always just, perceptions of character.

Banner of the Church.

* [A letter from which extracts were given in Number 6, from the correspondent of a friend.—*Ed's. Churchman.*]

DAY UNTO DAY UTTERETH SPEECH.—In the midst of life we are in death! The affecting catastrophe of Friday week, by which eight of our fellow mortals were snatched in an instant from the scene of their probation, and several reduced at once from healthful activity to decrepitude and helplessness, impressed this profitable recollection upon every devout mind. The detailed particulars of the occurrence, we omit. They have been given accurately and at length, in nearly all the secular papers. *We* have to do with the *moral* of the event, and of its attendant circumstances. Of the attenuated thread upon which our life hangs,—it emphatically teaches;—and as a direct consequence, the exceedingly uncertain hold we have, of whatever here is prized, or should be;—our sources of enjoyment; our opportunities of improvement and of preparation for hereafter;—*or*, if this be not *yet* begun, of *reformation*:—the duty of timely discharging, to the extent of our ability, as CHRIST directs, those claims which are upon us in our individual relations to society; doing 'good to all men,' 'while we have time:'—a constant recollection that in all situations God, our observer and judge, is present with us, and must be remembered. We may not promise ourselves that disease with tardy steps will herald the approach to us of the king of terrors, and call us to a preparation for his message, in the stillness of the sick chamber. Death we see *does* come without one note of warning. He *may* so come to *us*, in the counting-house, at our homes, or by the way-side: and after death is judgment!

The circumstances of this impressive visitation are as instructive as the principal event. We allude to the *sympathy* which it drew forth, and the *effort* which that sympathy occasioned and sustained. How ennobling to its subjects! How honorable to our nature! Fatigue and personal hazard forgotten in the one purpose of extricating a number of fellow beings from the ruins by which they were inhumed! We did not witness the exhibition of active benevolence presented in Cliff-street, on the whole night of Friday; but it has been described to us, and deserves a record to the credit of human nature. —But the moral. Are there no ruins beside the masses of material fabrics? No wrecks of hope,—fortune,—expectations cherished and dear as life? Do houses only of wood and stone fall unexpectedly, and overwhelm their tenants? Fatherless children; bereaved and dismembered families;—Children of sorrow, need, sickness, and adversity,—languishing, 'desolate and oppressed' beneath the ruins of your prostrate hopes, your groans shall answer.

Are we singular in remembering in this connexion the Society of the City-Mission, and its kindred institutions? Does not this 'day' of calamity 'utter speech' of admonition and excitement to new effort, in this work of mercy?

LITERARY.

Evidence of the Truth of the Christian Religion, derived from the Literal Fulfilment of Prophecy; particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travellers. By the Rev. ALEXANDER KEITH, *Minister of St. Cyrus, Kincardineshire.* From the *sixth* Edinburgh edition. New-York. Harpers, 1832. 12mo.

WE have looked for this republication with some anxiety for many months. The work is among the most valuable contributions to biblical literature and the evidences which the age has afforded. Parts of the subject on which it treats have been often discussed with various success; but as a whole, it has never before been so thoroughly examined, or set in so clear a light. A brief sketch of the nature and value of the evidence to revealed religion from prophecy, in which many valuable thoughts are compressed into small compass, begins the book. The three following chapters contain a comparison between the predictions of Scripture relative to CHRIST and the Christian religion—the destruction of Jerusalem—and the Jews, with history. Three others, constituting the most novel and interesting portion of the work, comprise a minute and thorough investigation of the agreement between the present situation of the land of Judea and the circumjacent countries, as described by recent travellers, and the Old Testament prophecies. Another furnishes a similar investigation of the state of the seven Churches of Asia, compared with the predictions concerning them in the Revelation of St. John. An examination of the fulfilment of the prophecies in the eleventh chapter of Daniel, and a concise and powerful statement of the argument from prophecy *against* infidelity, complete the work.

We need not say that such a work must of necessity comprise a great amount of information entirely new to most readers, and of a description suited to awaken interest in all. The plan is ably executed, evidently at the expense of much industry and research, and by a practised workman. One striking peculiarity is too observable to be passed without remark,—infidelity and irreligion are dragged forth in almost every page of this volume, as unwilling witnesses to the truth. Pagans, and Jews, and nominal Christians, are summoned to give testimony to the fulfilment of the word of God; and even *Volney* is cited, in hundreds of instances, in direct confirmation of its pretensions.

Ancient Fragments of the Phenician, Chaldean, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other Writers; with an Introductory Dissertation, and an Inquiry into the Philosophy and Trinity of the Ancients. By ISAAC PRESTON CORY, *Esq., Fellow of Caius College, Cambridge.* London. Pickering. 8vo. 1832. Second edition. pp. lix. 361.

"WE are accustomed," says Mr. Cory, "to regard the Hebrew Scriptures, and the Greek and Latin writings, as the only certain records of antiquity;" and whatever remains of the literature of other nations, is chiefly found in scattered fragments among the writings of the fathers and philosophers of the Lower Empire, by whom they have been translated from the languages in which they were originally composed. Of all such literary relics the volume before us is composed, which we more particularly notice, as affording a striking species of evidence in favor of the truth of Holy Writ. In most of the fragments here collected, there will be found a vestige of the primeval source from which the different religious systems of the world were originally derived; and their peculiar value in this respect is ably pointed out by Mr. Cory inhis introductory dissertation. We are not entirely satisfied, however, with the theory, which is proposed in the Essay on the Trinity of the Ancients; which, however ingenious, is but theory after all, and not, perhaps, a very important one. Each fragment, it should be added, is accompanied with a translation; and of this portion of the performance, by no means the least essential in a work of this nature, we cannot speak too highly. The volume, we perceive, has reached a second edition; and we can fairly assert, that a publication of greater interest to the inquirer after ancient history and mythology, as well as to the divinity student, has seldom issued from the press.—*Christian Remembrancer.*

INTELLIGENCE.

DOMESTIC.

COLLEGE RECORD.—*Washington College.*—The Summer Term of this Institution commenced on the 10th inst.

The Rev. James H. Otey, of Franklin, has been engaged as Principal of the Harpeth Academy, for the ensuing four years.

FOREIGN.

A FEW copies of the Report of the English Society for Promoting Christian Knowledge, with the Sermon preached at St Paul's Cathedral by the Bishop of Nova Scotia on the 3d June 1831, have reached this island. The report gives a very interesting detail of the Society's operations in India, New South Wales, North America, and the West Indies.—We give a few extracts from the general report, as they may be new to most of our readers:—

"At no time could the objects of the Society have been viewed with indifference by the Christian world; but in the actual state of religion amongst us, they are, every day, becoming more generally interesting. It is impossible for any one, who has those objects at heart, to look at the present state of religious knowledge without feelings of deep and anxious interest. Never, perhaps, was the necessity of diffusing sound religious knowledge, or its importance to the well-being of mankind, so clearly evident as at the present hour. To whatever part of society we direct our attention, we find it full of objects both of hope and of fear. The eager desire for knowledge of all kinds, and its general diffusion among all classes; the rapid progress of education, and the zealous endeavors which are made to control and direct it aright, are all calculated to afford encouragement and hope. The lamentable abuse of these benefits, the wicked attempts which the enemies of religion are making to convert them to their own base designs, give but too much cause for fear and anxiety. Never were the exertions of all who are anxious for the spiritual welfare of mankind and the stability and security of the Church, more needed than they are now; and it is, perhaps, only by the union of those exertions that we can expect, under God's blessing, to stem the torrent of infidelity, and to advance, and make known, the saving truths of the Gospel among all nations.

For the accomplishment of these objects the Society for Promoting Christian Knowledge offers means and advantages more ample than are enjoyed by any other single institution. It not only bears in its hand the pure word of God, which it spreads far and wide for the instruction and edification of His people, but it affords every thing that can be needed for the right understanding of its doctrines and the correct practice of its precepts. Its close and inseparable connexion with the Church of England is a security for the general soundness and piety of its publications. And its usefulness in aiding the ministrations of the Clergy among the poor, and in their endeavors to carry on the great work of Christian education, entitle it to the support of all who are desirous of advancing the best interests of the community. For that support it now calls upon them with more than common earnestness. The necessity for great and strenuous exertions in the cause of religion and in behalf of the Church, is too evident to require any proof. But the resources of the Society, though undoubtedly great, are not more than adequate to its present engagements; and, without a considerable increase of its means, it will not be able, at once, to meet all the wants of a multiplying population at home, and to perform the part which it is called upon to take in the glorious work of enlightening the nations of the world.

New fields of usefulness are continually opening to it in all quarters, and still greater demands are likely to be made on its funds. Nor is it to be supposed that those who are witnesses of its beneficial effects will suffer its designs to languish, or its resources to fail. There is, perhaps, scarcely a parish in England where the Society's books have not been found useful, either in schools or among the poor. And if, in each, only a small collection were annually made, the income of the Society would be almost doubled. —Its means of doing good would, then, be increased in the same proportion, and its influence would be more and more felt upon the moral and religious character of the nation.

In the past year the income of the Society has again received an increase. The total amount of its receipts has been 67,270*l.* 3*s.* Its expenditure has amounted to nearly the same sum, leaving only a small balance in bills not due in the hands of the bankers. And the attention of all the members is earnestly requested to the fact, that the whole amount of benefactions and subscriptions still falls short of the loss occasioned by the reduced prices at which the books are furnished to them by the Society. It is to be hoped that, when this is more generally known, many who have thus drawn upon its resources, may feel themselves called upon to render further assistance to the Society, by increasing their own contributions, or by recommending new members, or promoting local subscriptions. From the District Committees the Society may, also, hope to receive still greater assistance. Though they continue, in general, to afford very efficient support, yet the benefactions and remittances received from these sources have, in some cases, fallen away. It may, however, reasonably be expected that, in these instances, exertions will not be wanting to renew and to increase the aid which they formerly furnished to the general designs.

The number of Bibles distributed during the year has amounted to 62,019—of Testaments and Psalters to 83,685—of Prayer Books to 147,537—of religious books to 115,246; and the number of tracts to 1,176,654. Making a total of 1,585,141. On comparing this statement with the number issued last year, it will be perceived that the number of Bibles, Testaments, Prayer Books, and other religious publications distributed by the Society has very considerably increased.

The channels through which these supplies of the word of life and of spiritual instruction have been distributed are very numerous; and they have conveyed the Society's bounty to the most distant parts of the kingdom, and to almost every part of our foreign possessions. Besides the usual assistance furnished to Parochial, National, and Sunday Schools, which are supplied at the reduced prices, and to the Hospitals, Work-houses, and Prisons, which receive them at cost prices, gratuitous grants have been made to schools and to parishes whose poverty or peculiar circumstances entitled them to the Society's special consideration. Abroad, books have been sent gratuitously to *Paris, Buenos Ayres, Western Australia, Van Dieman's Land, Quebec*, and *Newfoundland*.

The past year has been remarkable for the boldness and malignity of the assaults made upon our faith by the enemies of our holy religion.—Every means that ingenuity could devise has been employed to weaken the attachment of the people to the Church, and to shake their faith in the Gospel of CHRIST. The infidel press has teemed with the bitterest invectives. Publications of the most pernicious kind, full of daring blasphemies, have been circulated with unceasing activity. Lectures have been publicly delivered in the metropolis, in which infidel and atheistical principles were openly inculcated;—scenical representations of the most sacred subjects, in which are combined actions and expressions of the darkest blasphemy, and, at the same time, of the grossest buffoonery, have been exhibited; and even contributions have been collected for the same unholy purpose, under the name of INFIDEL RENT. The result of these attacks was soon too visible; many thoughtless young persons were speedily drawn into the vortex of infidelity, by attending at these unhallowed assemblies, and by reading these pernicious publications. A reckless tone of impiety seemed to be spreading among the ignorant, and a daring spirit of resistance to all authority was beginning to manifest itself in many places among the mass of the population.

To meet this state of things the Society has raised a special fund amounting to 2382*l.* 2*s.* 1*d*, and has enlarged its catalogue of anti-infidel, as, it also has of its general publications. The Report closes with the assurance that "to be made the instrument of thus largely diffusing the knowledge of divine truth is felt to be an honor and a blessing, and will stimulate the Society to still greater exertions; and that, should greater efforts be called for at home, it will put forth new energies in the cause of truth; and should more assistance be required from abroad, it will cheerfully lend its aid toward the enlargement of the Redeemer's kingdom."—*Newf. Adv.*

THE FAST DAY.

WEDNESDAY, about ten o'clock, a large body of constables, under the superintendence of Mr. Lee, the High Constable of Westminister, were stationed near the outer doors of the two houses of parliament, and formed into two lines to keep the road clear to St. Margaret's Church and to the Abbey.

House of Lords.—At a few minutes to twelve o'clock the house met. It was remarked as extraordinary that upon such an occasion a very few peers were present. At twelve o'clock their lordships left the house and proceeded to the Abbey in the following order:—

Mr. Lee, High Constable.
Beadles of the Abbey.
Marshals of the House in uniforms.
The Lord Chancellor's Private Secretary and Secretary of Bankrupts.
The Mace and Purse Bearers.
The Lord Chancellor.
The Archbishops of Canterbury and York.
Ten Bishops, two and two.
About twenty Peers, two and two.
Clerks of the House.

The mildness of the day, coupled with the novelty of the spectacle—there having been no such procession for many years—drew together an unusual, though elegant mob; and the rush after their Lordships in Poet's Corner, was so alarming, that many of the fairer sex were compelled to retire from the tumultuous scene. Persons not acquainted with the practice of the Established Church upon such occasions as the present, were much disappointed at finding that her choristers were dispensed with, and that her organ was mute; and the performance of the service was with difficulty heard amid the buzzing and restlessness of the assembly.

Soon after 1 o'clock, the Bishop of Chichester ascended the pulpit, and, having prayed, took his text from Isaiah xxvi. 9—"With my soul have I desired Thee in the night; yea, with my spirit within me, will I seek Thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

House of Commons.—At 11 o'clock the Speaker entered the House of Commons, and took his seat at the table. In a few minutes afterward he rose, and, attended by the Sergeant-at-Arms, the clerks, and other officers of the House, and the members present, to the number of about sixty, went in procession to St. Margaret's Church, preceded by Mr. Lee and the beadles of the parish. Having taken their seats, the Rev. the Dean of Rippon read the Morning Service; after which, the Rev. Dr. Allen, Vicar of Battersea, preached a sermon. The Rev. gentleman selected for his text the 1st chapter of the 1st book of Peter, and the 1st verse: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you;" and, after a most impressive sermon, a collection was made at the doors for the relief of the poor, which amounted to 100l. 2s. 1d. The seats of the galleries of the church were reserved for the families of the members of parliament, and were crowded almost to suffocation.

Atlas. *London paper, March 26.*

SUMMARY.

The Mormonites, it is said, have established themselves at Independence, Jackson Co., Missouri, and have issued proposals for publishing a paper to be called "The Evening and the Morning Star."—*Boston Transcript.*

Abyssinia.—The Rev. Christian Kugler, who had established a mission in Abyssinia, under very promising circumstances, has been called away by death. He was under the patronage of the Church Missionary Society. The particulars of his death had not been received.

Church Missionary Society.—The Rev. Mr. Woodrooffe, Secretary to this Institution, has been presented by the Bishop of Winchester to a living in the Isle of Wight. The vacancy in the Secretariate will, it is understood, be filled up by the Rev. W. Jowett, M. A., for many years Missionary at Malta. The Rev. Mr. Woodward, from Ireland, has also been appointed Visiting Secretary.

Intelligence has recently arrived from New Zealand, communicating very encouraging prospects of usefulness.

Information has also recently arrived announcing the death of Mr. Kugler, one of the Society's Missionaries in Abyssinia. His holy composure at a dying hour, is said to have produced a very deep impression on some of the Mahommedan spectators. God grant that they may be indeed led to embrace that sure foundation of hope revealed unto sinners in the Gospel of CHRIST!

Christian Guardian.

Protestants of Ireland.—Address to the King.—This address, which Lord Roden has just conveyed to London, is the most important declaration in the way of a public manifestation that perhaps was ever laid at the foot of any throne in the Christian world. It contains the solemn declaration of two hundred and thirty-six thousand men, devoted to the Constitution, and determined to be free.—This Address does not contain a single signature to which the residence of the party is not affixed; and for the last three weeks, upward of twenty clerks have been incessantly employed in transcribing the names into books alphabetically arranged, which are now in progress of being classed into districts. The signatures fill two thousand skins of parchments, each skin measuring two feet three inches; so that the whole address extends in length four thousand five hundred feet, being within a few yards of an English mile. May the facts detailed in the Address, and the truth of the grievances set forth, as testified by the signatures of those who are ready to lay down their lives in vindication of their faith, operate upon the Royal mind, and open the eyes of our Monarch to the dangers with which his Protestant subjects, and through them the Protestant Constitution, are beset!—*Ibid.*

ACKNOWLEDGMENTS.

CITY-MISSION PAROCHIAL AND LENDING LIBRARY.

The following contributions to this Library have been received since the date of the last acknowledgment.

The Farmers', Mechanics', and Servants' Magazine, translated from the French of Mad. Le Prince de Beaumont, and published for the benefit of the Widows' and Orphans' Societies of the city of New-York, 2 vols.; Annals of the Poor, 1 vol.; Scripture Natural History of Birds and Insects, by Henry Althans, 2 vols.; An Essay on Faith, by Thomas Erskine, 1 vol.; the Lives of the Holy Evangelists, by J. Taylor, B. D., 1 vol.; Winter Evenings' Conversations between a Father and his Children on the Works of God—1 vol.; A Sketch of my Friend's Family, suggesting Hints of Religion and Domestic Manners, by Mrs. Marshall, 1 vol.; Scrip-ture Illustrations, 1 vol.; The History of Susan and Esther Hall, 1 vol.; A Memorial for Sunday School Boys, by George Hendley, 1 vol.; Mount Sinai, 1 vol.; Stories selected from the Lights and Shadows of Scottish Life, for Youth, 1 vol.; Short Addresses to the Children of Sunday Schools, on particular Texts of Scripture, to which is added, an Address on the Institution of Sunday Schools, and the great and good consequences of Visiters, by Wm. Brooke 1 vol.; The Re-captured Negro, by Mrs. Sherwood, 1 vol.; The Servant's Friend, by Mrs. Trimmer; Pearce's Memoirs, by Andrew Fuller; The Times of the Saviour, by Harriet Martineau, 1 vol.; The Decision, or Religion must be all or is nothing, 1 vol.

For the Sunday School Library.—Donations from two Female Sunday School Teachers, and a friend to the Mission Schools; Two Sunday School Teachers, and a Friend to the Mission-Church; also, by J. McVickar, 2 copies of the Life of Dr. Bard.

J. MCVICKAR, *Chairman of Committee*, &c.
New-York, May 10, 1832.

NEW-YORK PROT. EPISCOPAL TRACT SOCIETY.

1832.
May 7. The Treasurer acknowledges the receipt of a collection made in St. Luke's Church, on Sunday, 6th instant, $50 34

THOMAS BROWNING, *Treasurer.*
At "The Press," 46 Lumber-street.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of a box of clothing for the use of the Mission School, from the Ladies of the Church at Windham, Greene County, New-York, of the value of Fifteen Dollars.

The Treasurer takes this opportunity to say, that recent letters from the Rev. Mr. Cadle, the indefatigable missionary at this station, speak of the numerous wants of the school, arising from the increased number of children, and of their destitute state. It is therefore hoped, that the benevolent will continue their laudable exertions in collecting and forwarding clothing of every description, both for winter and summer, for the use of these children of the forest. Any articles intended for this purpose, may be sent to the store of Messrs. Swords, Stanford & Co., (removed from No. 127 to No. 152 Broadway,) New-York, where they will be thankfully received and carefully forwarded to their destination.

JAMES SWORDS, *Treasurer*
May 10, 1832. Green Bay Mission Fund.

N. B. Editors of the Episcopal Recorder and Watchman are requested to give the above an insertion.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 10th, from the following persons, viz:—

C. C. Lathrop—Stimpson & Clapp—I. N. Whiting—Carlton Chase—Wm. C. Micou—Rev. J. G. Blanchard, *remit.*—Rev. Ed. Neufville, *remit.*—Rev. Janson K. Brunot—Rev. H. Adams, *remit.*—Rev. H. Gregory, 2, *remit.*—Rev. P. Dyer, *remit.*—Rev. Paul Trapier—Morse & Harvey—Venerable Archdeacon Wix, with a parcel.—Rev. J. P. McGuire—C. Goodriche—P. L. Jaques—Rev. S. Jewett—R. T. Thom—J. Hathaway—L. H. Young.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending May 10th, to the following persons, viz:—

George Rowland, Norfolk, one paper parcel per schr. Norfolk—George Carr Grundy, Baltimore, one parcel per brig Solon—Wm. M. Morison, Alexandria, one box per schr. Erie—Rev. J. D. Carder, Ithaca, one box per tow-boat Senator—Clark & Co., Troy, one box per tow-boat Troy—Z. Clark & Co., Troy, one parcel per tow-boat—Rev. C. J. Todd, Ridgefield, Ct., two parcels—C. Goodriche, one do.—Rev. E. Huntington, one do.—Rev. A. Gibbs, Charleston, S. C., one parcel per ship Wm. Dayton.

BROOKLYN COLLEGIATE INSTITUTE.

Instructers.—ISAAC VAN DOREN, A. M., J. LIVINGSTON VAN DOREN, A. M., *Principals.*

Mr. WILHELM IUCHO, *Professor of Music*, Mons. HENRY MASSON, of Charlemagne College, Paris, *Professor of the French Language.* Mr. LORENZO DAPONTE, Sen. *Professor of Italian.* Mr. A. H. WHEELER, *Teacher of Penmanship.* Miss M. J. WARREN, *Instructress in the English Department.* Miss ANN E. GILLETT, *Instructress of the Introductory Department.* Miss MARY BROWN, *Instructress on the Piano and Harp.* Miss ELIZA NEWTON, *Instructress in Drawing and Painting.*

An accomplished and well-educated lady, of Paris, has been appointed French Governess, and is expected to enter the Institute this Fall.

May 19.

For the Churchman.

Who is not reminded by these lines, of Hooker's allusion to the days of the Church, (Eccles. Pol. l. 5, c. 71,) or of Bishop Horne's beautiful remarks to the same effect in his Sermon on the Purification, in which he quotes Hooker?

CHRISTIAN SOLEMNITIES.

BY EDWARD SPARKE, D. D. 1552.

Two reigning passions in our hearts do grow,
Sorrow and joy; both which to temper, so
That neither may transgress, the Church hath fix'd
Her solemn feasts and fasts; and both so mix'd
That the most low-roof'd souls may learn thereby
To teach their griefs to kneel, their joys to fly.

These are Religion's boundaries, where we
The pious steps of our forefathers see.
Weekly we view, in the Sabbatic feast,
Both our Creator's works and sacred rest;
How He the Jewish Sabbath did transpose;
That it, with CHRIST, into the Lord's day rose.
His wondrous birth, his tragic suff'ring,
His rise triumphant, and ascent, we sing,
With the descending of the sacred Dove,
All kept, augment his honor, and our love;
And, as peculiar feasts attend the Three,
So *one*, the undivided Trinity.
Good offices of *angels* are observed
With love to *them*, honor to GOD reserved,
And since our faith hath its foundation laid
In CHRIST's and his apostles' blood betray'd,
Those martyrs here are justly register'd,
As golden pipes while we adore the Head.
Then, lest joy surfeit on so numerous feasts,
The Church, sometimes, invites us, mourning guests,
Shifting the scene, checking our hopes with fears,
Mingling our bread with ashes, drink with tears.
Such is the wholesome temper of her law,
Each fast is cheer'd, and each feast kept in awe,
With eyes devout and hospitable days,
That *one* another's jealousy allays.
What Christian loves not such commemoration—
GOD's honor—his saints' praise—our imitation?
All useful to good Christians, where they may
Find helps to true devotion; each saint's day
Stands as a landmark in an erring age,
To guide frail mortals in their pilgrimage
To the celestial Canaan; and each fast
Is both the soul's direction and repast.
These as the Church's constellations are;
O may they long shine in our hemisphere;
And, when set, rise again! still may they grace
The calendar of time, from race to race!

PRACTICAL.

SOBERNESS OF MIND IN YOUTH.

"Young men, likewise, exhort to be sober-minded."—*Titus* ii. 6.

Τὰς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν.

Concluded from page 232.

Subordination.

IF the quality recommended in the text will thus regulate the conduct of young men in the pursuit of pleasure, it will no less effectually remedy in them an impatience of authority, a forward, positive, or arrogant conversation, and the hasty adoption of fallacious opinions on important practical subjects. Their own reason, if undisturbed by pride or passion, would satisfy them, that it is desirable for parents to exercise restraint over their children, and, in many cases, to delegate their authority to others, by whom it might be more beneficially employed: that the extent to which such restraint should be exercised, and the period at which it should cease, must necessarily be determined by the elder portion of the community; and that such authority, independently of the personal character of those who wield it, must be respected and obeyed for its own sake, as being derived from those whom they are commanded to honor by the Maker and Father of us all.

Reserve.

So, too, in the government of the tongue, a sober-minded young man, one, *i. e.* whose determination is uninfluenced by the various exciting causes which derange the judgments of the young, will at once perceive, that a degree of reserve, if not of silence, far beyond what the customs of society require, is no less reasonable than strictly his duty, in the presence of those whose years, station, or acquirements, are beyond his own. He will, therefore, feel reluctant to put himself forward, knowing that they who have lived longer and seen more of the world than himself, are more likely to be able to teach him than he them. And carefully will he abstain from expressing himself with a tone of peremptory confidence, when he considers how many sources of error beset his understanding, and remembers how often even they are mistaken, in whom the passions have been cooled by age, and the judgment matured by experience.

Respect for the opinions of others.

But the state of mind which can thus suppress the arrogant expression even of correct opinions, will do more; it will prevent the hasty adoption of principles which are false. Here, indeed, is its appropriate application—herein mainly consists the healthful exercise of the intellectual faculties, and herein the great danger lest they be in youth perverted. They who are but newly conscious of their strength, are tempted to rate it highly, to feel undue confidence in their own judgment, undue contempt for that of others; and, elated in their own conceit, to cherish often the more closely their unfounded notions, as being opposed to the sentiments of an elder generation.

Who, then, is thus adopting in early life, principles whose erroneous tendency may hereafter mislead himself, and serve him to mislead others? Let him listen to the exhortation of the apostle, and resolve in true soberness and soundness of mind to lean no longer to his own understanding. Would you maintain that by your own reason and conscience, you must be entirely guided, and that you cannot submit your mind to receive the sentiments of others? Consider, then, whether it be not the dictate of your own reason, that the opinions of the rest of mankind ought to have some weight with you—that what most well-informed and upright minds have agreed to hold, is more likely to be true than false.

Are you elated with the superiority of your own times, persuaded that past ages have been grossly mistaken in many essential points of human welfare?—Consider, too, how, in each succeeding generation, such sentiments have successively prevailed, how in each have been proposed many new principles of human conduct, highly extolled, but soon forgotten; whilst some few only in each have stood the scorching test of experience, and been incorporated by time with that wisdom of our fathers, which the young would do well thoroughly to digest, ere they presume to amend or to censure it.

Genius and Virtue.

Is genius, to the prejudice of virtue, the object of your highest admiration? Does the idolatry of talent supersede your regard for moral worth, and enfeeble your exertions in cultivating those humbler, but not less valuable qualities, patient application, good common sense, upright and benevolent purposes? Does it dazzle your perceptions of good and evil, right and wrong; recommend to your approbation the heroism of vice; and qualify to a corrupted taste the wild sophistry of skepticism, or the voluptuous strains of licentiousness? Reflect, then, soberly, on the end of these things; on the beauty of holiness, on the deformity of sin. Remember how high the praise of goodness!—how deep the responsibility of talent!—how the latter is of value only when regulated by the former;—how, without this sanctifying guidance, it ministers neither to the good of its possessor, nor to the benefit of mankind. Look thus impartially at the whole subject, in all its consequences, and you will learn most highly to value, and, above all other, to seek that ability, which, in any sphere of exertion you may occupy, will best enable you to exalt and to enlarge the happiness of your fellow-creatures.

A Sanguine Disposition.

Or is it in this very particular that a youthful imagination, too freely indulged, has beguiled you into the adoption of impracticable schemes, into unreasonable expectations of what you may hereafter effect, or what others ought already to have effected, for improving the condition of the human race. Consult your own hearts, consult experience, or consult the written word of GOD. In the inherent corruption of our nature, which these all uniformly report, you will find a principle sufficient to account for the little success which those who labor for the good of man must be content to meet with. Where all are so prone to ill, it is well if the world is kept from growing worse—it is well if, in the lapse of ages, some progress, though slow and oft retarded, is made in the diffusion of knowledge and virtue. Those who would continue cheerfully to serve in this heavenly employment,—it is for them to learn betimes to require no great success of others, nor expect it from themselves; but to leave the issue of their labors to the all-wise dispensation of that Being, in whose most gracious favor they must look for their exceeding great reward.

Eccentric Piety.

Or is it in that most important choice of all, the choice of your religious principles, that the fervor of youth, by over-excitement of the feelings, or imagination, would derange the intellectual vision, and lead you into a false and dangerous enthusiasm? From the notorious want of zeal in many who profess to hold fast the established form of faith, have you hastily inferred that genuine piety is more frequently associated with some singularity of creed, some eccentricity of practice? And because many who perform punctually the outward observances of religion, are destitute of its vital warmth, have you been led to under-rate the value of those ordinances which He who best 'knew what is in man,' hath sanctioned by his use and enforced by his appointment? Forms of prayer, public worship, a day of rest from worldly business, hallowed to the purposes of spiritual improvement; these, and those other means wherein an outward and visible sign is accompanied by an inward grace, have you learned to despise as formal, to neglect as needless, and to supersede by some supposed more acceptable service of man's invention? Discard, then, these false convictions of perverted reason; know that the utmost height of true piety is not only compatible with the most strict conformity to a settled order of religion, but is inconsistent with its wilful violation. Seek the most full measure of the divine favor, by the most careful observance of those duties which have been enacted by our Lord himself, or under his authority by his Church, for the maintenance and furtherance of religion. Weigh well of how much importance to that Church is unity in the outward profession of faith; and where you can have no sufficient cause to change, adhere steadfastly to that pure and spiritual branch of it, in whose ordinances you have been trained, and to whose creed you have set your hands.* Returning with sincere affection the benefits you have derived from her parental care, in all things desire her permanent welfare; and promote it not only by the diligent support of her outward constitution, but by adorning your profession with the utmost possible devotion, zeal, and holiness of life, your hearts can desire, or your imagination conceive.

Preparation for a future world.

Such are some of the evils, common, indeed, to all periods of life, but especially incidental to youth, from which to be sober-minded is to be free;—such some of the chief benefits, which to be sober-minded is to enjoy. But the motive of paramount importance remains to be expressed in these words of St. Peter, (1 Pet. iv. 7,) "The end of all things is at hand, be ye therefore sober," σωφρονήσατε ἐν. Long as life now seems before you, soon will its utmost term arrive. Many as are the enjoyments, many the successes you reckon to attain in this world, ample the period you set aside for reflection and preparation toward a future existence, behold the time is short, few are the days, and scanty the leisure of the longest life; speedy the arrival of that hour, when the gates of repentance are for ever closed. The time is at hand, the time when all your thoughts and works must cease, the time "when GOD shall judge the world in righteousness, by that man whom he hath ordained." To prepare, then, for that judgment by diligent study and careful practice of His will, to take it into your account in every choice you make, whether of principles, of pursuits, of profession, of friends, or of those minute contingencies in which the detail of life consists, must be the steadfast resolution of every sober mind. See things as they are; this life uncertain, short—the next, sure, unfading;—the pleasures and glories of this world, how false their promise, how fleeting their enjoyment! The hopes of heaven how high, its pursuits, how noble! The word of GOD how sure; how speedy the day of his coming! Imagine things as they will be; error exposed, truth triumphant, arrogance laid low, humility exalted, sinful pleasures ending in destruction; self-denial, perseverance, patient continuance in well-doing, justified by the crown of glory which fadeth not away! Be not, then, taken captive by the senses, to sacrifice to present gratification the high ends of your creation and redemption. Be not deceived by the imagination to trust in this world's morrow, and to neglect the proper duties of your present age, on the strength of future projected exertions. Rather employ with diligence, and improve with zeal, each moment as it successively arrives, under the conviction that it is the only one moment you can call your own. Rather extend your views beyond what here you feel and see, to the apprehension of what GOD has revealed, the redemption he has wrought, the grace he has offered, the life and immortality he has in mercy brought to light.

So shall your youth be honored in true sobriety of mind by the esteem of good men, the approbation of conscience, the favorable regard of your heavenly Father; your days be occupied, not in the vain devices of mental delusion, but in the exercise of sound reason for the general good; and when that hour shall come which is to young and old at hand, and of which each will do well to consider how near it may now be to himself, your career of usefulness shall end in peace, your course of duty be finished with joy, and the trials of this present life be succeeded by a better resurrection.

* [This discourse was delivered, our readers will recollect, in an English University.]

CHRISTIAN AFFECTION.

"A new commandment give I unto you—That ye love one another."

ALTHOUGH not in the strictest sense new, it is obvious that the time and the circumstances under which it was given rendered it new.—"Thou shalt love thy neighbor and hate thine enemy," was the avowed interpretation of the elders, and the practical comment of the multitude, upon the the original law. It may have been called "a new *commandment*" as not being in so many words among the acknowledged ten, and as being peculiarly the law of the new dispensation. Or, as it has been illustrated, it may be like the language of a parent, who adopts as a child one whom his children have before known but whom he now calls upon them to love in a new aspect. "You have been kind—you have been friendly, to this stranger,—you have loved him. But now he is *my child*, he is *your brother*—and you must love him as you have never yet done."—Such is he whom CHRIST introduces to us as one of *his friends*, even if it be the *least* of *his brethren*. Whether he be bond or free, rich or poor, Barbarian or Scythian—he is one of those whom our elder Brother recognises—of whom he says in reference to all our conduct, "Inasmuch as ye did it unto the least of these my brethren *ye did it unto me*."

The world permits—it expects—it *demands*—that we should receive, that we should treat the members of our family, with a warmth of feeling, a tenderness and attention, which we do not exercise toward others. One of these cannot be placed upon the level of another, however estimable he may be, without incurring censure.—And is the tie of flesh and blood more close, more obligatory, more permanent, than that of being "of one heart and one mind?"—more sacred than that of being branches of the same vine—members of the same body—joint heirs with CHRIST to an inheritance incorruptible, undefiled, and that fadeth not away?

The literal fulfilment of the law gave rise to the delightful comment of the Heathen upon the primitive Church. "See how these Christians love another." Is this remark made at this day? "See how these Christians abuse each other," is one which I have heard more frequently, in the mouths of those who care for none of these things. And too often do they see the humble Christian treated with far less regard, than the exalted unbeliever. "Ye did it unto *me*;" says the Master, when we thus slight his brethren.—He sends them to us to test our feelings toward him; and whatever name they bear, whatever poverty and imperfections surround them—what GOD has cleansed and acknowledged as his own, let us not venture to treat as common or unclean. It is the brother, the friend, of Him who died for us, that we receive. It is the image of CHRIST that we honor,—an ornament more beautiful, more honorable than the star of the noble or the diadem of the emperor. "Take heed that ye despise not one of these little ones," is not less applicable to the immature or feeble member of CHRIST's family, than to the imperfections of infancy.—*Boston Recorder.*

DIRECTIONS TO THOSE WHO SEEK HAPPINESS.

I. Do not make your own happiness the chief object of pursuit. GOD has nowhere said, "thou shalt love thyself with all thine heart, with all thy mind, and with all thy strength." You are not worthy of affection so strong as this; nor is your individual enjoyment, considered apart from the mode of it, worth the principal care of a being who can do so much to bless his fellow-creatures, as you may if rightly disposed. There are rules of right and wrong unchangeable as the being of GOD himself, and among them is one requiring that every thing should be estimated according to its real importance. But the happiness of no single individual can be compared, in point of importance, with that of the multitudes, whom in the course of his existence, he may influence. It would be palpably wrong, then, for an individual to make his own happiness his chief aim.

Mark too, "he that saveth his life shall lose it." GOD will not allow success to attend the supremely selfish effort. Perhaps we can see sufficient reason for this. Were supreme selfishness to secure even a moderate amount of enjoyment, the bands of the moral universe would be at once sundered. What is it that links being to being, through all the ranks of existence? Is it not mutual dependence—a necessity of mutual kind offices? Take away this, and each creature, * * * is an isolated being, destined to eternal solitude. Or if they ever come in contact, it must be in battle, over some object to which more than one lays claim. How desolate, in this case, would be the green and fruitful fields of universal existence!

II. Take it for granted, that GOD has constituted his creatures with definite relations to all that is external to themselves; so that happiness is possible, only when you fall in with his arrangements. To be happy, you must be in harmony with every thing to which you stand connected. If your eye would bear only green light, how miserable would be your situation in *this* world. If no heat short of the summer sun at mid-day, would remove the sensation of cold, how could life be endured? But if your physical constitution must be in harmony with external nature, must not your whole course be in harmony with the system of being to which you belong, or great suffering be the inevitable result?

What that constitution of things is, to which you must conform, may be in part learned from experience and observation; but GOD alone can communicate the information that must regulate our conduct in reference to a future world. The Bible, then, *must* be your constant and only sure *guide* in the search for lasting good. Each of its requirements must be a law of your daily conduct. The breach of any one, whatever may be the present appearance of things, is the abandonment of so much of the cup of felicity put in your reach.

III. According to what has been intimated above, *begin your search for happiness by seeking that of others*. This is an infallible direction. Do whatever is practicable for the temporal good of your fellow men, but chiefly, seek the salvation of their souls. This is the work of GOD, the work of CHRIST, and while you are employed for them, fear not for yourself. "He that loseth his life, shall find it."—*Chr. Index.*

CHARITY.

NOTHING is more clearly established than this, that the charities of life never impoverish the giver, but on the contrary, that *he* also is temporally, as well as spiritually benefitted. He becomes a more active and respected member of the community, and more susceptible to all kind and social affections. Such is the law of Providence.

We know that the "*liberal soul deviseth liberal things*," and in pursuance thereof, expands all the noble feelings, and strengthens the elevated principles of our nature; and we know it is the award of Heaven, that, "*by liberal things he shall stand.*" The least that we can apprehend from an opposite line of conduct, is, that "*the churlish soul will be left to churlish things.*"—A moral torpor will come over his spirit, contracting his views by sordid influences, till the most stirring appeal that can be made, will not affect him,—"*the vile person shall no more be called liberal, nor the churl said to be bountiful.*"—This is one of the sorest judgments of GOD, to be cursed by a selfish and stupid state of the affections!

If one goes on the principle of waiting till the worthiest, and, therefore, most modest and retiring objects of charity, are driven to *force* themselves on his attention, he will be likely, soon, to lose some of the efficacy, even of this *passive* benevolence, if it can be so called; and to give very sparingly to those who *do* encounter the necessity of imploring his uninviting countenance to shed one smile upon them! The force of habit, ere long, will enable such a one to put away the unfortunate, unfeelingly from his door; and, finally, to repel them with rudeness and scorn! This, I repeat, is a sore moral judgment, from the Most High. It is a judgment, under which "*the heart of flesh is turned to stone!*"—*Rev. H. Humphrey.*

Episcopal Watchman.

DEVOTIONAL.

THE OFFICES OF CHRIST—THE TRINITY.

THERE is between the different offices of CHRIST, a real and essential distinction; but it is a distinction similar to that between justification and sanctification. These are perfectly distinct and different things; but in their communication, and in their possession, they are never separated. Even so the offices of CHRIST are perfectly distinct, but in their exercise are never separated. No error can be more fatal than what I conceive to be by no means an unfrequent practical error—to suppose that CHRIST may be divided, and that we may enjoy the blessings resulting from the exercise of one of his offices, while we have neither part nor lot in the other—to suppose, for example, that we may be pardoned by him as our Priest, while we are neither taught by him as our Prophet, nor saved from sin by him as a King. The theology which teaches that CHRIST was anointed to his different offices at different times, teaches very clearly at the same time, that this fatal error has a solid foundation in truth. But neither in the exercise of his offices on earth, nor in the application of the fruits of them to the believer on earth, can there be any separation, though there is a wide and palpable distinction. And in proof of this, I may refer to the experience of the believer, an argument which, in this case, I hold to be perfectly legitimate. If this should happily be the character of my reader, he will be able to say that he never makes any thing like a separation between the persons of the Trinity; never feels any emotion, nor cherishes any sentiment toward one of these persons, in which the others have no share. He has, perhaps, been attending the public ministrations of GOD's word—or has been joining in his solemn ordinances—or has been devoting an hour to private meditation and prayer, and like Nathaniel under the fig-tree, has been holding communion with GOD where no eye, save that of GOD, was upon him; and GOD has met him and blessed him. He has found him whom he sought, and feels that his faith is strengthened, and his hopes enlivened, and his humility deepened, and his charity enlarged, and his soul enabled to exult in the joy of GOD's salvation. And when this does happen, he never doubts that it is by the influence of the HOLY GHOST—that it is the Spirit of promise sealing him to the day of redemption, and enriching him with a foretaste of his future inheritance. But are his gratitude and his praise specifically directed to the HOLY GHOST? No: but knowing that this is the FATHER cheering him with the manifestations of his love—that this is the SON giving to the Spirit the things that are his, to show to the believer, and enriching him by the communications of his grace, through the communion of the HOLY GHOST, his gratitude and his praise ascend, without being more specifically directed to one person than to another, to the holy, and undivided, and indivisible JEHOVAH. Even so, when in the life and in the death of CHRIST, he has learned to know him, "whom to know is life eternal;" and when he has "washed his robes and made them white in the blood of the Lamb that was slain;" and when, looking to the Saviour's power, he can say, "I can do all things through CHRIST, who strengtheneth me;"—and when he is thus enjoying the blessings resulting from all the offices of CHRIST, and rejoicing in him who is made of GOD unto him "wisdom, and righteousness, and sanctification, and redemption;" and feels that he is "complete in him who is the head of all principality and power," is it as his Prophet, as his Priest, or as his King, separately, that he rejoices in him? No: for it is not in the exercise of any one of the Redeemer's offices that his completeness stands, but in the exercise of them all; and in such an hour no such distinction is thought of, but he rejoices in him who is not *now* a Prophet, *then* a Priest, and at some *other* period, either made, or to be made a King; but in him who is always Prophet, Priest, and King—who is each in every act that he performed, and in every pang that he endured.

Dods on the Incarnation.

SCRIPTURAL ILLUSTRATION.

"The natural man receiveth not the things of the Spirit of GOD."—1 *Cor.* ii. 14.

To a person who has never experienced any thing of a work of grace upon his own heart, the work of the SPIRIT appears to be little better than an enthusiastic conceit; and when pressed upon his conscience as a matter to be experienced at the peril of his soul, it excites, I had almost said, a feeling of indignation, inasmuch as it requires of him a greater degree of submission to GOD than he is willing to yield, and a closer intercourse with GOD than he has any inclination to attain.

I think this admits of an easy illustration. It is an indisputable fact, that we are, by nature, altogether alienated from the life of GOD. Now we all feel, that, when alienated from a fellow-creature, however we may bear with him in a crowd, we are indisposed to have much personal intercourse with him alone. So, also, we feel in reference to GOD. We can hear of him at a distance, and not be disturbed; but, by reason of our alienation from him, we are averse to be brought into very near communion with him. We can bear with a display of his perfections in the universe, because, though we see him as our Creator, he is not sufficiently near us to exercise any material control over us: but when he is brought nigh to us in the law, as our Governor, we feel somewhat of a painful constraint, because of our responsibility to him, and the account we must one day give of ourselves to him at his tribunal. Let him, then, be brought still nearer to us in the Gospel, as our incarnate and suffering GOD, and our inquietude is proportionably increased; because we are made to realize more deeply the terrors of his wrath, which demanded such a sacrifice, and the personal obligation which lies upon us to surrender up ourselves unreservedly to him. But, in the offices and operations of the HOLY SPIRIT, we are led to view him, not merely as GOD, in the universe, displaying himself around us; or as GOD, in his Church, declaring his will to us; or as GOD in our nature, interposing for us; but as GOD in our hearts, dwelling and operating in us: and this brings him into such immediate contact with us, and requires of us such a minute attention to all our ways, that we shrink back from every part of the subject, and, for the pacifying of our own minds, cast reflections upon it as visionary, unintelligible, absurd. I do not mean to say, that there is in the minds of men a distinct consciousness of such a process, but only that there is in reality such a process in the human mind, though men are not exactly aware of it. Men do not like to have GOD too near to them; and the nearer he is brought to them, the more they show their aversion to that which is the means of presenting him to their minds. Under such circumstances, I scarcely know how to enter upon the work which I have undertaken.—*Rev. C. Simeon.*

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Is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

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For the Churchman.

Who is not reminded by these lines, of Hooker's allusion to the days of the Church, (Eccles. Pol. l. 5, c. 71,) or of Bishop Horne's beautiful remarks to the same effect in his Sermon on the Purification, in which he quotes Hooker?

CHRISTIAN SOLEMNITIES.

BY EDWARD SPARKE, D. D. 1552.

Two reigning passions in our hearts do grow,
Sorrow and joy; both which to temper, so
That neither may transgress, the Church hath fix'd
Her solemn feasts and fasts; and both so mix'd
That the most low-roof'd souls may learn thereby
To teach their griefs to kneel, their joys to fly.

These are Religion's boundaries, where we
The pious steps of our forefathers see.
Weekly we view, in the Sabbatic feast,
Both our Creator's works and sacred rest;
How He the Jewish Sabbath did transpose;
That it, with CHRIST, into the Lord's day rose.
His wondrous birth, his tragic suff'ring,
His rise triumphant, and ascent, we sing,
With the descending of the sacred Dove,
All kept, augment his honor, and our love;
And, as peculiar feasts attend the Three,
So *one*, the undivided Trinity.
Good offices of *angels* are observed
With love to *them*, honor to GOD reserved,
And since our faith hath its foundation laid
In CHRIST's and his apostles' blood betray'd,
Those martyrs here are justly register'd,
As golden pipes while we adore the Head.
Then, lest joy surfeit on so numerous feasts,
The Church, sometimes, invites us, mourning guests,
Shifting the scene, checking our hopes with fears,
Mingling our bread with ashes, drink with tears.
Such is the wholesome temper of her law,
Each fast is cheer'd, and each feast kept in awe,
With eves devout and hospitable days,
That *one* another's jealousy allays.
What Christian loves not such commemoration—
GOD's honor—his saints' praise—our imitation?
All useful to good Christians, where they may
Find helps to true devotion; each saint's day
Stands as a landmark in an erring age,
To guide frail mortals in their pilgrimage
To the celestial Canaan; and each fast
Is both the soul's direction and repast.
These as the Church's constellations are;
O may they long shine in our hemisphere;
And, when set, rise again! still may they grace
The calendar of time, from race to race!

PRACTICAL.

SOBERNESS OF MIND IN YOUTH.

"Young men, likewise, exhort to be sober-minded."—*Titus* ii. 6.

Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν.

Concluded from page 232.

Subordination.

IF the quality recommended in the text will thus regulate the conduct of young men in the pursuit of pleasure, it will no less effectually remedy in them an impatience of authority, a forward, positive, or arrogant conversation, and the hasty adoption of fallacious opinions on important practical subjects. Their own reason, if undisturbed by pride or passion, would satisfy them, that it is desirable for parents to exercise restraint over their children, and, in many cases, to delegate their authority to others, by whom it might be more beneficially employed: that the extent to which such restraint should be exercised, and the period at which it should cease, must necessarily be determined by the elder portion of the community; and that such authority, independently of the personal character of those who wield it, must be respected and obeyed for its own sake, as being derived from those whom they are commanded to honor by the Maker and Father of us all.

Reserve.

So, too, in the government of the tongue, a sober-minded young man, one, *i. e.* whose determination is uninfluenced by the various exciting causes which derange the judgments of the young, will at once perceive, that a degree of reserve, if not of silence, far beyond what the customs of society require, is no less reasonable than strictly his duty, in the presence of those whose years, station, or acquirements, are beyond his own. He will, therefore, feel reluctant to put himself forward, knowing that they who have lived longer and seen more of the world than himself, are more likely to be able to teach him than he them. And carefully will he abstain from expressing himself with a tone of peremptory confidence, when he considers how many sources of error beset his understanding, and remembers how often even they are mistaken, in whom the passions have been cooled by age, and the judgment matured by experience.

Respect for the opinions of others.

But the state of mind which can thus suppress the arrogant expression even of correct opinions, will do more; it will prevent the hasty adoption of principles which are false. Here, indeed, is its appropriate application—herein mainly consists the healthful exercise of the intellectual faculties, and herein the great danger lest they be in youth perverted. They who are but newly conscious of their strength, are tempted to rate it highly, to feel undue confidence in their own judgment, undue contempt for that of others; and, elated in their own conceit, to cherish often the more closely their unfounded notions, as being opposed to the sentiments of an elder generation.

Who, then, is thus adopting in early life, principles whose erroneous tendency may hereafter mislead himself, and serve him to mislead others? Let him listen to the exhortation of the apostle, and resolve in true soberness and soundness of mind to lean no longer to his own understanding. Would you maintain that by your own reason and conscience, you must be entirely guided, and that you cannot submit your mind to receive the sentiments of others? Consider, then, whether it be not the dictate of your own reason, that the opinions of the rest of mankind ought to have some weight with you—that what most well-informed and upright minds have agreed to hold, is more likely to be true than false.

Are you elated with the superiority of your own times, persuaded that past ages have been grossly mistaken in many essential points of human welfare?—Consider, too, how, in each succeeding generation, such sentiments have successively prevailed, how in each have been proposed many new principles of human conduct, highly extolled, but soon forgotten; whilst some few only in each have stood the scorching test of experience, and been incorporated by time with that wisdom of our fathers, which the young would do well thoroughly to digest, ere they presume to amend or to censure it.

Genius and Virtue.

Is genius, to the prejudice of virtue, the object of your highest admiration? Does the idolatry of talent supersede your regard for moral worth, and enfeeble your exertions in cultivating those humbler, but not less valuable qualities, patient application, good common sense, upright and benevolent purposes? Does it dazzle your perceptions of good and evil, right and wrong; recommend to your approbation the heroism of vice; and qualify to a corrupted taste the wild sophistry of skepticism, or the voluptuous strains of licentiousness? Reflect, then, soberly, on the end of these things; on the beauty of holiness, on the deformity of sin. Remember how high the praise of goodness!—how deep the responsibility of talent!—how the latter is of value only when regulated by the former;—how, without this sanctifying guidance, it ministers neither to the good of its possessor, nor to the benefit of mankind. Look thus impartially at the whole subject, in all its consequences, and you will learn most highly to value, and, above all other, to seek that ability, which, in any sphere of exertion you may occupy, will best enable you to exalt and to enlarge the happiness of your fellow-creatures.

A Sanguine Disposition.

Or is it in this very particular that a youthful imagination, too freely indulged, has beguiled you into the adoption of impracticable schemes, into unreasonable expectations of what you may hereafter effect, or what others ought already to have effected, for improving the condition of the human race. Consult your own hearts, consult experience, or consult the written word of GOD. In the inherent corruption of our nature, which these all uniformly report, you will find a principle sufficient to account for the little success which those who labor for the good of man must be content to meet with. Where all are so prone to ill, it is well if the world is kept from growing worse—it is well if, in the lapse of ages, some progress, though slow and oft retarded, is made in the diffusion of knowledge and virtue. Those who would continue cheerfully to serve in this heavenly employment,—it is for them to learn betimes to require no great success of others, nor expect it from themselves; but to leave the issue of their labors to the all-wise dispensation of that Being, in whose most gracious favor they must look for their exceeding great reward.

Eccentric Piety.

Or is it in that most important choice of all, the choice of your religious principles, that the fervor of youth, by over-excitement of the feelings, or imagination, would derange the intellectual vision, and lead you into a false and dangerous enthusiasm? From the notorious want of zeal in many who profess to hold fast the established form of faith, have you hastily inferred that genuine piety is more frequently associated with some singularity of creed, some eccentricity of practice? And because many who perform punctually the outward observances of religion, are destitute of its vital warmth, have you been led to under-rate the value of those ordinances which He who best 'knew what is in man,' hath sanctioned by his use and enforced by his appointment? Forms of prayer, public worship, a day of rest from worldly business, hallowed to the purposes of spiritual improvement; these, and those other means wherein an outward and visible sign is accompanied by an inward grace, have you learned to despise as formal, to neglect as needless, and to supersede by some supposed more acceptable service of man's invention? Discard, then, these false convictions of perverted reason; know that the utmost height of true piety is not only compatible with the most strict conformity to a settled order of religion, but is inconsistent with its wilful violation. Seek the most full measure of the divine favor, by the most careful observance of those duties which have been enacted by our Lord himself, or under his authority by his Church, for the maintenance and furtherance of religion. Weigh well of how much importance to that Church is unity in the outward profession of faith; and where you can have no sufficient cause to change, adhere steadfastly to that pure and spiritual branch of it, in whose ordinances you have been trained, and to whose creed you have set your hands.* Returning with sincere affection the benefits you have derived from her parental care, in all things desire her permanent welfare; and promote it not only by the diligent support of her outward constitution, but by adorning your profession with the utmost possible devotion, zeal, and holiness of life, your hearts can desire, or your imagination conceive.

Preparation for a future world.

Such are some of the evils, common, indeed, to all periods of life, but especially incidental to youth, from which to be sober-minded is to be free;—such some of the chief benefits, which to be sober-minded is to enjoy. But the motive of paramount importance remains to be expressed in these words of St. Peter, (1 Pet. iv. 7,) "The end of all things is at hand, be ye therefore sober," σωφρονήσατε οὖν. Long as life now seems before you, soon will its utmost term arrive. Many as are the enjoyments, many the successes you reckon to attain in this world, ample the period you set aside for reflection and preparation toward a future existence, behold the time is short, few are the days, and scanty the leisure of the longest life; speedy the arrival of that hour, when the gates of repentance are for ever closed. The time is at hand, the time when all your thoughts and works must cease, the time "when GOD shall judge the world in righteousness, by that man whom he hath ordained." To prepare, then, for that judgment by diligent study and careful practice of His will, to take it into your account in every choice you make, whether of principles, of pursuits, of profession, of friends, or of those minute contingencies in which the detail of life consists, must be the steadfast resolution of every sober mind. See things as they are; this life uncertain, short—the next, sure, unfading;—the pleasures and glories of this world, how false their promise, how fleeting their enjoyment! The hopes of heaven how high, its pursuits, how noble! The word of GOD how sure; how speedy the day of his coming! Imagine things as they will be; error exposed, truth triumphant, arrogance laid low, humility exalted, sinful pleasures ending in destruction; self-denial, perseverance, patient continuance in well-doing, justified by the crown of glory which fadeth not away! Be not, then, taken captive by the senses, to sacrifice to present gratification the high ends of your creation and redemption. Be not deceived by the imagination to trust in this world's morrow, and to neglect the proper duties of your present age, on the strength of future projected exertions. Rather employ with diligence, and improve with zeal, each moment as it successively arrives, under the conviction that it is the only one moment you can call your own. Rather extend your views beyond what here you feel and see, to the apprehension of what GOD has revealed, the redemption he has wrought, the grace he has offered, the life and immortality he has in mercy brought to light.

So shall your youth be honored in true sobriety of mind by the esteem of good men, the approbation of conscience, the favorable regard of your heavenly Father; your days be occupied, not in the vain devices of mental delusion, but in the exercise of sound reason for the general good; and when that hour shall come which is to young and old at hand, and of which each will do well to consider how near it may now be to himself, your career of usefulness shall end in peace, your course of duty be finished with joy, and the trials of this present life be succeeded by a better resurrection.

* [This discourse was delivered, our readers will recollect, in an English University.]

CHRISTIAN AFFECTION.

"A new commandment give I unto you—That ye love one another."

ALTHOUGH not in the strictest sense new, it is obvious that the time and the circumstances under which it was given rendered it new.—"Thou shalt love thy neighbor and hate thine enemy," was the avowed interpretation of the elders, and the practical comment of the multitude, upon the original law. It may have been called "a new *commandment*" as not being in so many words among the acknowledged ten, and as being peculiarly the law of the new dispensation. Or, as it has been illustrated, it may be like the language of a parent, who adopts as a child one whom his children have before known but whom he now calls upon them to love in a new aspect. "You have been kind—you have been friendly, to this stranger,—you have loved him. But now he is *my child*, he is *your brother*—and you must love him as you have never yet done."—Such is he whom CHRIST introduces to us as one of *his friends*, even if it be the *least* of *his brethren*. Whether he be bond or free, rich or poor, Barbarian or Scythian—he is one of those whom our elder Brother recognises—of whom he says in reference to all our conduct, "Inasmuch as ye did it unto the least of these my brethren *ye did it unto me*."

The world permits—it expects—it *demands*—that we should receive, that we should treat the members of our family, with a warmth of feeling, a tenderness and attention, which we do not exercise toward others. One of these cannot be placed upon the level of another, however estimable he may be, without incurring censure.—And is the tie of flesh and blood more close, more obligatory, more permanent, than that of being "of one heart and one mind?"—more sacred than that of being branches of the same vine—members of the same body—joint heirs with CHRIST to an inheritance incorruptible, undefiled, and that fadeth not away?

The literal fulfilment of the law gave rise to the delightful comment of the Heathen upon the primitive Church. "See how these Christians love another." Is this remark made at this day? "See how these Christians abuse each other," is one which I have heard more frequently, in the mouths of those who care for none of these things. And too often do they see the humble Christian treated with far less regard, than the exalted unbeliever. "Ye did it unto *me*;" says the Master, when we thus slight his brethren.—He sends them to us to test our feelings toward him; and whatever name they bear, whatever poverty and imperfections surround them—what GOD has cleansed and acknowledged as his own, let us not venture to treat as common or unclean. It is the brother, the friend, of Him who died for us, that we receive. It is the image of CHRIST that we honor,—an ornament more beautiful, more honorable than the star of the noble or the diadem of the emperor. "Take heed that ye despise not one of these little ones," is not less applicable to the immature or feeble member of CHRIST's family, than to the imperfections of infancy.—*Boston Recorder.*

DIRECTIONS TO THOSE WHO SEEK HAPPINESS.

I. Do not make your own happiness the chief object of pursuit. GOD has nowhere said, "thou shalt love thyself with all thine heart, with all thy mind, and with all thy strength." You are not worthy of affection so strong as this; nor is your individual enjoyment, considered apart from the mode of it, worth the principal care of a being who can do so much to bless his fellow-creatures, as you may if rightly disposed. There are rules of right and wrong unchangeable as the being of GOD himself, and among them is one requiring that every thing should be estimated according to its real importance. But the happiness of no single individual can be compared, in point of importance, with that of the multitudes, whom in the course of his existence, he may influence. It would be palpably wrong, then, for an individual to make his own happiness his chief aim.

Mark too, "he that saveth his life shall lose it." GOD will not allow success to attend the supremely selfish effort. Perhaps we can see sufficient reason for this. Were supreme selfishness to secure even a moderate amount of enjoyment, the bands of the moral universe would be at once sundered. What is it that links being to being, through all the ranks of existence? Is it not mutual dependence—a necessity of mutual kind offices? Take away this, and each creature, * * * is an isolated being, destined to eternal solitude. Or if they ever come in contact, it must be in battle, over some object to which more than one lays claim. How desolate, in this case, would be the green and fruitful fields of universal existence!

II. Take it for granted, that GOD has constituted his creatures with definite relations to all that is external to themselves; so that happiness is possible, only when you fall in with his arrangements. To be happy, you must be in harmony with every thing to which you stand connected. If your eye would bear only green light, how miserable would be your situation in *this* world. If no heat short of the summer sun at mid-day, would remove the sensation of cold, how could life be endured? But if your physical constitution must be in harmony with external nature, must not your whole course be in harmony with the system of being to which you belong, or great suffering be the inevitable result?

What that constitution of things is, to which you must conform, may be in part learned from experience and observation; but GOD alone can communicate the information that must regulate our conduct in reference to a future world. The Bible, then, *must* be your constant and only sure *guide* in the search for lasting good. Each of its requirements must be a law of your daily conduct. The breach of any one, whatever may be the present appearance of things, is the abandonment of so much of the cup of felicity put in your reach.

III. According to what has been intimated above, *begin your search for happiness by seeking that of others.* This is an infallible direction. Do whatever is practicable for the temporal good of your fellow men, but chiefly, seek the salvation of their souls. This is the work of GOD, the work of CHRIST, and while you are employed for them, fear not for yourself. "He that loseth his life, shall find it."—*Chr. Index.*

CHARITY.

NOTHING is more clearly established than this, that the charities of life never impoverish the giver, but on the contrary, that *he* also is temporally, as well as spiritually benefitted. He becomes a more active and respected member of the community, and more susceptible to all kind and social affections. Such is the law of Providence.

We know that the "*liberal soul deviseth liberal things*," and in pursuance thereof, expands all the noble feelings, and strengthens the elevated principles of our nature; and we know it is the award of Heaven, that, "*by liberal things he shall stand.*" The least that we can apprehend from an opposite line of conduct, is, that "*the churlish soul will be left to churlish things.*"—A moral torpor will come over his spirit, contracting his views by sordid influences, till the most stirring appeal that can be made, will not affect him,—"*the vile person shall no more be called liberal, nor the churl said to be bountiful.*"—This is one of the sorest judgments of GOD, to be cursed by a selfish and stupid state of the affections!

If one goes on the principle of waiting till the worthiest, and, therefore, most modest and retiring objects of charity, are driven to *force* themselves on his attention, he will be likely, soon, to lose some of the efficacy, even of this *passive* benevolence, if it can be so called; and to give very sparingly to those who *do* encounter the necessity of imploring his uninviting countenance to shed one smile upon them! The force of habit, ere long, will enable such a one to put away the unfortunate, unfeelingly from his door; and, finally, to repel them with rudeness and scorn! This, I repeat, is a sore moral judgment, from the Most High. It is a judgment, under which "*the heart of flesh is turned to stone!*"—*Rev. H. Humphrey.*

Episcopal Watchman.

DEVOTIONAL.

THE OFFICES OF CHRIST—THE TRINITY.

THERE is between the different offices of CHRIST, a real and essential distinction; but it is a distinction similar to that between justification and sanctification. These are perfectly distinct and different things; but in their communication, and in their possession, they are never separated. Even so the offices of CHRIST are perfectly distinct, but in their exercise are never separated. No error can be more fatal than what I conceive to be by no means an unfrequent practical error—to suppose that CHRIST may be divided, and that we may enjoy the blessings resulting from the exercise of one of his offices, while we have neither part nor lot in the other—to suppose, for example, that we may be pardoned by him as our Priest, while we are neither taught by him as our Prophet, nor saved from sin by him as a King. The theology which teaches that CHRIST was anointed to his different offices at different times, teaches very clearly at the same time, that this fatal error has a solid foundation in truth. But neither in the exercise of his offices on earth, nor in the application of the fruits of them to the believer on earth, can there be any separation, though there is a wide and palpable distinction. And in proof of this, I may refer to the experience of the believer, an argument which, in this case, I hold to be perfectly legitimate. If this should happily be the character of my reader, he will be able to say that he never makes any thing like a separation between the persons of the Trinity; never feels any emotion, nor cherishes any sentiment toward one of these persons, in which the others have no share. He has, perhaps, been attending the public ministrations of GOD's word—or has been joining in his solemn ordinances—or has been devoting an hour to private meditation and prayer, and like Nathaniel under the fig-tree, has been holding communion with GOD where no eye, save that of GOD, was upon him; and GOD has met him and blessed him. He has found him whom he sought, and feels that his faith is strengthened, and his hopes enlivened, and his humility deepened, and his charity enlarged, and his soul enabled to exult in the joy of GOD's salvation. And when this does happen, he never doubts that it is by the influence of the HOLY GHOST—that it is the Spirit of promise sealing him to the day of redemption, and enriching him with a foretaste of his future inheritance. But are his gratitude and his praise specifically directed to the HOLY GHOST? No: but knowing that this is the FATHER cheering him with the manifestations of his love—that this is the SON giving to the Spirit the things that are his, to show to the believer, and enriching him by the communications of his grace, through the communion of the HOLY GHOST, his gratitude and his praise ascend, without being more specifically directed to one person than to another, to the holy, and undivided, and indivisible JEHOVAH. Even so, when in the life and in the death of CHRIST, he has learned to know him, "whom to know is life eternal;" and when he has "washed his robes and made them white in the blood of the Lamb that was slain;" and when, looking to the Saviour's power, he can say, "I can do all things through CHRIST, who strengtheneth me;"—and when he is thus enjoying the blessings resulting from all the offices of CHRIST, and rejoicing in him who is made of GOD unto him "wisdom, and righteousness, and sanctification, and redemption;" and feels that he is "complete in him who is the head of all principality and power," is it as his Prophet, as his Priest, or as his King, separately, that he rejoices in him? No: for it is not in the exercise of any one of the Redeemer's offices that his completeness stands, but in the exercise of them all; and in such an hour no such distinction is thought of, but he rejoices in him who is not *now* a Prophet, *then* a Priest, and at some *other* period, either made, or to be made a King; but in him who is always Prophet, Priest, and King—who is each in every act that he performed, and in every pang that he endured.

Dods on the Incarnation.

SCRIPTURAL ILLUSTRATION.

"The natural man receiveth not the things of the Spirit of GOD."—1 *Cor.* ii. 14.

To a person who has never experienced any thing of a work of grace upon his own heart, the work of the SPIRIT appears to be little better than an enthusiastic conceit; and when pressed upon his conscience as a matter to be experienced at the peril of his soul, it excites, I had almost said, a feeling of indignation, inasmuch as it requires of him a greater degree of submission to GOD than he is willing to yield, and a closer intercourse with GOD than he has any inclination to attain.

I think this admits of an easy illustration. It is an indisputable fact, that we are, by nature, altogether alienated from the life of GOD. Now we all feel, that, when alienated from a fellow-creature, however we may bear with him in a crowd, we are indisposed to have much personal intercourse with him alone. So, also, we feel in reference to GOD. We can hear of him at a distance, and not be disturbed; but, by reason of our alienation from him, we are averse to be brought into very near communion with him. We can bear with a display of his perfections in the universe, because, though we see him as our Creator, he is not sufficiently near us to exercise any material control over us: but when he is brought nigh to us in the law, as our Governor, we feel somewhat of a painful constraint, because of our responsibility to him, and the account we must one day give of ourselves to him at his tribunal. Let him, then, be brought still nearer to us in the Gospel, as our incarnate and suffering GOD, and our inquietude is proportionably increased; because we are made to realize more deeply the terrors of his wrath, which demanded such a sacrifice, and the personal obligation which lies upon us to surrender up ourselves unreservedly to him. But, in the offices and operations of the HOLY SPIRIT, we are led to view him, not merely as GOD, in the universe, displaying himself around us; or as GOD, in his Church, declaring his will to us; or as GOD in our nature, interposing for us; but as GOD in our hearts, dwelling and operating in us: and this brings him into such immediate contact with us, and requires of us such a minute attention to all our ways, that we shrink back from every part of the subject, and, for the pacifying of our own minds, cast reflections upon it as visionary, unintelligible, absurd. I do not mean to say, that there is in the minds of men a distinct consciousness of such a process, but only that there is in reality such a process in the human mind, though men are not exactly aware of it. Men do not like to have GOD too near to them; and the nearer he is brought to them, the more they show their aversion to that which is the means of presenting him to their minds. Under such circumstances, I scarcely know how to enter upon the work which I have undertaken.—*Rev. C. Simeon.*

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